DOCUMENT RESUME

ED 345 968 SO 021 645

TITLE Collaborators in Catechesis: Bishops, Publishers, Diocesan Directors.
INSTITUTION National Catholic Educational Association, Washington, D.C.
REPORT NO ISBN-1-55833-062-3
PUB DATE 90
NOTE 89p.
AVAILABLE FROM National Catholic Educational Association Publications Sales Office, Suite 100, 1077 30th Street, N.W., Washington, DC 20007-3852.
PUB TYPE Collected Works - General (020)

EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS *Catholic Educators; *Catholic Schools; *Church Role; Educational Development; *Educational Principles; *Leadership Responsibility; Politics of Education; Religious Education; *Social Change; Social Values
IDENTIFIERS Catechesis

ABSTRACT

This volume is a record of discussions held at an invitational symposium that explored the major issues and challenges that face the catechetical ministry. The theme of this event was one of partnership and collaboration. The following presentations were made: (1) "Catechesis: An Ecclesial Ministry" (P. Laghi); (2) "Bishops Concerns about Religious Education" (F. Schulte), with responses by E. Ford and S. Marotta; (3) "A Report on the Task Force for Doctrinally Sound Catechetical Materials" (J. Leibrecht), with a response by L. Piermarini; (4) "The USCC Revision of Guidelines on Human Sexuality" (W. C. Newman), with a response by E. T. Nedder; (5) "Faith Maturity and Human Development: Challenges for Catechetical Publishers" (M. Gorman), with responses by M. Dalton and J. P. Sinwell; (6) "The Catechism of the Universal Church" (W. J. Levada), with a response by J. DeBoy, Jr.; and (7) "Catechesis for a Multi-cultural Church: A Black Perspective" (E. M. Lumas). The concluding three presentations consisted of responses from a panel of catechetical publishers including: I. Murphy, C. R. Rimmele, and M. Raffio. (KM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED345968

COLLABORATORS IN CATECHESIS

Bishops, Publishers, Diocesan Directors

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

P
KOKUS

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SO 021 045

NATIONAL CATHOLIC
EDUCATIONAL ASSOCIATION
Department of Religious Education

BEST COPY AVAILABLE

COLLABORATORS IN CATECHESIS

Bishops, Publishers, Diocesan Directors

NATIONAL CATHOLIC
EDUCATIONAL ASSOCIATION
Department of Religious Education

National Catholic Educational Association
1077 30th Street, NW, Suite 100
Washington, DC 20007-3852
(202) 337-6232

©1990 National Catholic Educational Association,
Washington, DC. All rights reserved.
ISBN #1-55833-062-3

TABLE OF CONTENTS

vi INTRODUCTION

1 FIRST PRESENTATION
Catechesis: An Ecclesial Ministry
Most Rev. Pio Laghi, D.D., Apostolic Pro-Nuncio to the United States

9 SECOND PRESENTATION
Bishops' Concerns About Religious Education
Most Rev. Francis Schulte, D.D., Archbishop of New Orleans

RESPONSES
16 Dr. Elinor R. Ford—*Sadlier Publishing Co., New York, NY*
18 Ms. Sylvia Marotta—*St. Cyril of Alexandria Parish, Houston, TX*

21 THIRD PRESENTATION
A Report on the Task Force for Doctrinally Sound Catechetical Materials
Most Rev. John J. Leibrecht, D.D., Ph.D., Bishop of Springfield-Cape Girardeau

25 **RESPONSE**
Rev. Louis Piermarini—*Office of Religious Education, Diocese of Worcester*

27 **FOURTH PRESENTATION**
The USCC Revision of Guidelines on Human Sexuality
Most Rev. William C. Newman, Auxiliary Bishop of Baltimore, D.D.

32 **RESPONSE**
Mr. Ernest T. Nedder—*Brown-ROA Publishing Media, Dubuque, IA*

35 **FIFTH PRESENTATION**
Faith Maturity and Human Development: Challenges for Catechetical Publishers
Sr. Margaret Gorman, RSCJ—Boston College, Chestnut Hill, MA

RESPONSES
43 Ms. Mary Dalton—*Our Sunday Visitor Press, Inc., Huntington, IN*
46 Mr. Joseph P. Sinwell—*Office of Religious Education, Diocese of Providence*

48 **SIXTH PRESENTATION**
The Catechism for the Universal Church
Most Rev. William J. Levada, S.T.D., Archbishop of Portland in Oregon

61 **RESPONSE**
Mr. James DeBoy, Jr.—*Office of Religious Education, Archdiocese of Baltimore*

66 SEVENTH PRESENTATION
Catechesis for a Multi-Cultural Church: A Black Perspective
Sr. Eva Marie Lumas,S.S.S., Diocese of Oakland

71 EIGHTH PRESENTATION
Ms. Irene Murphy, Benziger Publishing Co., Plymouth, MA

73 NINTH PRESENTATION
Sr. Christine Robert Rimmele, F.S.P., Daughters of St. Paul Publishing Co., Jamaica Plains, MA

76 TENTH PRESENTATION
Mr. Michael Raffio—Tabor Publishing Co., Allen, TX

79 APPENDICES
Mailgram sent to His Holiness, Pope John Paul II
Response from His Holiness, Pope John Paul II

81 ENDNOTES

INTRODUCTION

From February 20th to 22nd, 1990, several bishops, the leaders of United States catechetical publishing companies and a representative group of diocesan directors of religious education and superintendents of Catholic schools gathered in Washington, D.C., to commemorate the tenth anniversary of the publication of *Catechesi Tradendae* by Pope John Paul II.

The commemoration took the form of an invitational symposium to explore the major issues and challenges that face the catechetical ministry. It was also the occasion of reviewing several major initiatives that will impact the catechetical ministry, e.g. the Universal Catechism, an update on the USCC Revision of Guidelines on Human Sexuality and the Task Force for Doctrinally Sound Catechetical Materials.

This event was planned in fulfillment of a goal of NCEA's National Conference of Directors of Religious Education (NCDRE) which brings together diocesan level directors of religious education in parish and school programs who are members of the Chief Administrators of Catholic Education (CACE).

We are grateful to the presenters who made their texts available and regret that in a few cases we were unable to obtain manuscripts. This booklet is a record of these discussions and makes them available to a wider audience.

The theme and the mood of this significant event was one of partnership and collaboration. The catechetical publishers perform a vital service for the Church in the United States. By publishing these proceedings it is our hope that this spirit of partnership and collaboration will be enhanced.

Rev. Francis D. Kelly
Executive Director
Department of Religious Education,
NCEA

FIRST PRESENTATION

CATECHESIS: An Ecclesial Ministry

Most Reverend Pio Laghi, D.D.
Apostolic Pro-Nuncio to the United States

It is a pleasure for me this evening to be with diocesan catechetical leaders from around the United States and the leaders of the catechetical publishing companies to inaugurate this Symposium commemorating the publication ten years ago of Pope John Paul II's Apostolic Exhortation on catechesis, *Catechesi Tradendae.*

I am very aware of the dedicated service that both of your groups give to the catechetical ministry. Diocesan religious education offices have inaugurated training programs for catechists, supervised the formation and certification of literally tens of thousands of parish catechists and school religion teachers, promoted parent and family involvement in the catechetical process and fostered important efforts at adult religious education.

I know that you often must carry out your important responsibilities with limited budgets and personnel. You should have the satisfaction, however, of knowing that your efforts are doing much to strengthen the Church as a community of faith and will bear

On April 6, 1990, Archbishop Laghi was appointed Pro-Prefect of the Congregation for Catholic Education at the Vatican.

fruit for many decades to come. I know the high priority which the Holy Father attaches to catechesis—a subject he raises with almost every group of bishops he receives on the ad lamina audiences. In his name I thank and encourage you for your competence and dedication.

Catechetical publishers in the United States also play a unique and vital role in the catechetical ministry of the Church. You provide the indispensable programs and materials for the religious education of millions of Catholic young people and the support material for the catechists. Often your local representatives help diocesan offices in the training of catechists and teachers and you have been generous in supporting the efforts of the national organizations serving catechesis. I know that you have responded positively to the initiatives of the American bishops such as their document on *Basic Teachings for Catholic Education* and *The National Catechetical Directory: Sharing the Light of Faith.*

In the name of the Church I thank you most sincerely for all you have done and continue to do to unite educational creativity and technical expertise to sound teaching and doctrine in your materials. The Church in the United States is enriched because of your efforts.

Revelation, Magisterium, Catechetics

Now I would like, as the representative of the Holy Father and his supreme teaching office in the Church, to share some reflections on your ministry which are based on the principles enunciated in *Catechesi Tradendae* and which appear to me to be of continued relevance ten years later.

First of all, I believe that it is important to remind ourselves that it is to the bishops, united with Peter's successor, the Bishop of Rome, that the primary and authentic teaching responsibility in the Church belongs. This truth is clearly enunciated in the Constitution on the Church of the Second Vatican Council:

> Bishops are preachers of the faith who lead new disciples to Christ. They are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe

and put into practice. By the light of the Holy Spirit, they make that faith clear, bringing forth from the treasury of revelation new things and old (cf. Mt. 13:52), making faith bear fruit and vigilantly warding off any errors which threaten their flock (cf. 2 Tim. 4:1-4).

Bishops, teaching in communion with the Roman Pontiff are to be respected by all as witness to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul. (Document of Vatican II, #25)

This truth highlights the fact that all others are partners and collaborators with the bishops in their essential teaching mission. This is, of course, not merely a bureaucratic or authoritarian arrangement but goes to the heart of what is happening in catechesis.

What we are dealing with in catechesis is above all the transmission of the revealed Word of God. We are passing on a living and dynamic truth that transcends the human intellect, the truth about God's own nature, His Revelation above all in Jesus Christ, and His plan for human beings and human history. As Pope John Paul II points out in *Catechesi Tradendae*: "This teaching is not a body of abstract truths. It is the communication of the living mystery of God" (#7). These sublime truths, while received in human minds and expressed in limited human words, nonetheless, derive their origin from God and are objects of supernatural faith.

The primary object of catechesis is not human experience. There has been some confusion on this important point. While the message of Christ guarantees, as nothing else can, the true dignity of the human person, this message is primarily about revealed realities. It is primarily Theocentric and Christocentric not anthropocentric.

Since this is the case, our posture as participants in the catechetical process must be one of great respect for and absolute fidelity to this revealed truth as the Church, directed by the Holy Spirit, communicates it to us.

This has been the approach of the teachers of the faith from the beginning. We recall, for example, St. Paul in his teaching on the central doctrines of the Resurrection of Jesus and the Eucharist and how he began his treatment of both subjects with the words: "I hand on to you, what I myself have received" (1 Cor. 11:23; 1 Cor. 15:13). Paul, although called by the Lord directly, was careful to make sure his message was in harmony with that of Peter and the

other apostles as he narrates in Galatians, (Ch.1, v.18; Ch. 2, v.2): "I laid out for their scrutiny the gospel as I present it to the Gentiles...to make sure the course I was pursuing was not useless."

I know that you yourselves understand and accept these important truths about the ecclesial nature of the catechetical ministry but it is my hope that these reflections may help focus your discussions during this important Symposium and root them in a truly ecclesiological framework that is uncompromisingly faithful to the magisterium of the Church.

You will receive considerable help and direction in this effort at fidelity from the Universal Catechism which is in the process of being developed. This important teaching instrument was requested by the World Synod of Bishops to clarify ambiguity in teaching and to help in the recovery of a common language of faith.

Contemporary Problems and Challenges

Presuming this solid ecclesiological foundation, I would like to consider now our catechetical task as we face the 1990s. We know that, in the Western World at large, and in the United States in particular our teaching of the faith takes place in a very pluralistic and secular culture. This presents special challenges to those who like yourselves are leaders in this ministry.

It is timely that the next Plenary Assembly of the International Catechetical Commission to be held in Rome in September will address the topic "Catechesis in a Secular and Pluralist World." Undoubtedly, its conclusions will be a help to the Church as it adjusts its perennial mission of proclaiming God's timeless truth to the new cultural and social situations in which it must be carried out.

How might the programs and materials for which you are responsible respond to the challenge of a secular and pluralist culture? Permit me to share a few personal suggestions around three themes that I believe are critical:

1) We need in a secular world a recovery of the "contemplative" dimension of our message. Despite the spread of material goods and the progress of science and technology, the words of St. Au-

gustine are felt by many modern people: "You have made us for Yourself, O God—and our hearts will find no rest until they rest in You."

In *Catechesi Tradendae*, the Holy Father emphasizes the links between conversion and instruction. He notes that catechesis must "concern itself...with opening the heart, with converting, and with preparing total adherence to Jesus Christ" (#19).

We need therefore to open up those we serve to personal, intimate communion with the Living God who Himself desires a true relationship with them: "Behold I stand at the door and knock. If anyone hears me calling and opens the door, I will enter his house and have supper with him and he with me." (Rv. 3:20)

If this personal conversion to Jesus Christ is our ultimate goal, we must ask: do our programs and materials foster a true and deep prayer experience? How do they equip adults and young people to seek solitude and silence to encounter the Living and Loving God? Do we communicate to those we serve the truth that this earthly life is a preparation for an eternal communion in love with the Blessed Trinity?

2) We need also a commitment to teaching and witness on human rights, liberation for the poor and oppressed, social justice in all its dimensions.

The *Pastoral Constitution on the Church on the Modern World of the Second Vatican Council, Gaudium et Spes*, declared that the problem and sorrows of the people of our time are the problems and sorrows of the Church. That landmark document presented an agenda of human concerns with which the Church must be engaged. This is, of course, only a modern application of Jesus' call to servant love and to treat the neediest and least as we would treat him.

Often the credibility of our faith message for modern secular persons is greatly enhanced by the true living out of the Church's social teaching.

In our materialistic society we must help the students and adults whom we serve to see that Christian faith is a call to conversion, to a life-style that places priority on sharing rather than acquisition.

Pope John Paul II has put it powerfully and succinctly: "We proclaim a wisdom that recognizes and upholds the priority of

ethics over technology, the primacy of the person over things, the superiority of spirit over matter."

3) Clarity and Unity in our teaching.

A secular and pluralist society tends to be skeptical about truth and resistant to authority. All assertions are considered of equal value and objective truth is smothered by subjectivity. Those cultural trends have been amply documented, as you know, in such works as "The Closing of the American Mind" and "Habits of the Heart." These trends especially affect the moral judgments and actions of people today.

In the face of this challenge what is the catechist, the publisher to do? How can we respond?

An exceedingly authoritarian or dictatorial approach is inappropriate and will not be successful in such a climate. Rather, we must make more strenuous efforts to show the reasonableness and indeed the goodness and beauty of our moral teaching. We must appeal to the best instincts, idealism and generosity of our students.

This reality calls for much more time and attention to be given to moral conscience formation in our programs. It also calls for more in-depth treatment of those specific moral issues which are contested in our day.

For example, in the critical issues of abortion students are surrounded by a chorus of pro-choice and personal freedom rhetoric that ignores the simple truth of the right of the unborn. The documental prejudice of the media on this issue is supported by unthinking peer influence to deprive young people of the opportunity to investigate the pro-life position. These are issues which must be more seriously part of our catechetical program in this society.

In addition, we must avoid the tendency noted in some materials to present, as it were, two moral options, one described as "the official teaching of the Church" and another as the opinion of theologians and psychologists.

The end result of this approach is to erode the Church's whole moral teaching effort. Once the "pick and choose" principle has been introduced, then people will often respond to the Church's moral teaching based on their own prejudices and preferences. One will choose to reject all or part of the Church's sexual ethic; another

will reject the social and justice teaching. Much confusion has been generated by this faulty approach.

While theologians may be called upon to evaluate moral teaching and issues in the light of new data this does not give their hypothesis the standing of the Church's moral teaching. Nor is the diffusion of critical and unaccepted moral thinking part of the catechetical task. Our task is to present fully the moral teaching which the Holy Spirit has inspired in the ordinary magisterium of the bishops in communion with the Holy Father. This teaching is available in the documents of the Holy See and the American bishops and should be a major source for writers of catechetical materials.

Conclusion

The dynamic vitality of the catechetical apostolate in the United States and the dedication and competence which you and your predecessors have brought to it in the past makes me hopeful that you and those you represent will rise to the challenges that face us in effectively communicating the Christian message in our moment of history.

As we pick up the challenge I believe that we can be encouraged and motivated by the words Pope John Paul II penned ten years ago in *Catechesi Tradendae* and with which I would like to conclude this evening:

> The more the Church, whether on the local or the universal level, gives catechesis priority over other works and undertakings the result of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life as a community of believers and of her external activity as a missionary Church. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from Him - to renew her trust in catechetical activity as a prime aspect of her mission. She is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil or material means, in order to organize it better and to train qualified personnel. There is no mere human calculation; it is an attitude of faith. An attitude of faith always has reference to the faithfulness of God, who never fails to respond. (#15)

SECOND PRESENTATION

BISHOPS' CONCERNS
About Religious Education

Most Rev. Francis Schulte, D.D.
Archbishop of New Orleans
Chairman, USCC Committee on Education

As the Chairman of the United States Bishops' Conference Committee on Education it is my privilege and responsibility to serve the Conference on matters that affect education and catechesis. For this reason I am very happy to be with this group of religious education leaders this evening. I applaud and thank you for all you do for Christ's Church and his people.

We carry out our religious education ministry at an interesting and exciting time in Church history. There have been many positive developments in catechesis over these past two decades which I know my brother bishops welcome as enthusiastically as I do. You—publishers and diocesan staff persons—have been greatly responsible for the realization of these catechetical achievements. Let me just site four:

1. *The restoration of the catechumenate* as the ordinary means of formation for the unbaptized and the use of the model of the catechumenate as a norm for other catechetical programs. The catechumenate represents a holistic, community-based liturgically-directed approach to Christian formation which has much to tell us about how catechesis at its best is done.

Much good has come from your efforts at implementing this program—not the least of which has been the large number of people who have been invited to baptism or full communion in the Catholic Church. Several good confirmation programs have benefitted from the principles of the catechumenate.

2. *The emphasis on evangelization* as a major thrust for all catechesis. This orientation has enabled us to present catechesis as aimed at fostering a relationship with Christ and leading to personal conversion. This helps broaden our view of catechesis beyond an instructional exercise for its own sake. In *Catechesi Tradendae,* Pope John Paul II has insisted that an evangelizing approach to catechesis "will in part decide the tone, the language and the method of catechesis" (#19). Our goal is to bring others into a personal relationship with Jesus Christ.

3. *The growth of catechesis for adults.* Catechesis is life-long. This truth has been more widely recognized and implemented through your efforts. One thinks not only of the important and fruitful sacramental preparation programs for parents but also of the many efforts aimed at adults as adults—such as the Renew

program. These programs have provided thousands of persons with a deeper and more mature adult insight into their Catholic faith and its implications for their lives.

4. *The growing sense of team ministry among parish leadership.* Increasingly pastors, principals, DREs see themselves as called to work closely together in a supportive way with regular meetings, prayer and planning. With this has come a decrease in the sense of competition between school and parish programs.

Accordingly, from the point of view of the bishops I believe that much progress has been made. We are aware, however, that the Catholic Church in the United States faces challenges. We face, it seems to me, a time of double insecurity:

a.) A certain *instability in the Church* has been generated as a result of the conciliar renewal. We went from a Church characterized by

stability and uniformity to a more pluralistic community. There have been positive and negative expressions in the movement and we still are to some degree in a transition time.

Tragically in the last 25 years we have gone from a peak of 5.6 million students in our schools down to 2.6 million. The schools offer a total environment in which culture can be integrated with faith in a positive way. It is to be regretted that so many no longer have this opportunity but I know my brother bishops are fully committed both to the retention and strengthening of the school systems we now have *and* to quality parish catechetical programs.

Fr. Karl Rahner, S.J., points out that we are moving gradually from an expression of Church deeply rooted in Western European culture to one that is more appropriate for the truly "world Church" which the Catholic community represents. This inevitably results in some tensions and catechetics can be expected to be a focus of these tensions because it is squarely at the intersection of theological theory and ecclesial practice.

b.) There is much *instability in society.* The families for whom you prepare materials and programs are very different from families of twenty years ago. This represents a considerable challenge for us all.

In 1965, for example, there were only about six thousand single parent families while today there are more than fourteen thousand such homes. The number of families in which both parents work full-time has more than doubled between 1965 and today. In 1965 there were 1.5 million divorced men—today there are close to 6 million; the number of divorced women has gone from 2 million to 8 million.

Our programs, accordingly, have to be very sensitive to new family situations, to the demands made on parents, to the stresses which families experience.

In addition, our society has largely jettisoned many of the moral restraints that made teaching morality in an earlier period much easier. Widespread acceptance of divorce, homosexuality, abortion are just examples of major cultural shifts that make moral teaching more difficult.

Instability is also caused in society by the rapid evolution of the communications media and technological advances. Many of these developments are very positive but others require careful

moral discernment. Some raise troubling ethical questions. In many cases events outstrip our ability to respond to them.

In this time of ecclesial and societal instability I believe that the concerns of the bishops focus on two areas:

a) *fidelity to the full message of Catholic faith and moral teaching*
b) *actual effectiveness of our programs*

Fidelity to Message

With regard to the first concern, I believe Archbishop Laghi has given us in his remarks the proper theological and doctrinal framework. You will be hearing from Bishop Leibrecht tomorrow a presentation on our project for guidelines for doctrinally sound textbooks.

There has been some discussion lately of "cultural Catholicism" and of a "new religious illiteracy". These trends are understandably of major concern to the bishops whose primary responsibility is the faithful proclamation of the Christian message.

A *New York Times* article spoke of the emergence of "cultural Catholicism" (6/18/86). It noted that a growing number of Catholics explicitly repudiate not only Church moral teaching but the central doctrinal affirmations of Incarnation, Eucharist, Eternal Life—while at the same time insisting on clinging to Catholic identification for ethnic, cultural and social reasons. As one mother quoted in the article said: it is not important "whether or not they (these dogmas) are fact"—"It is not so much our faith as our past" that we want to pass on to our children.

Fr. James Di Giacomo—himself a long time religious educator and not a reactionary critic—has written of "the new religious illiteracy that goes far beyond the inability to rattle off orthodox answers to theological questions or to master lists of commandments, capital sins, names of apostles and gifts of the Holy Spirit. It has to do with matters of greater moment—images of God, fidelity to Jesus message, attitudes toward prayer and worship and grasp of fundamental sacramental and moral theology." (*Church*, "The New Illiteracy", Fall, 1986)

Di Giacomo wonders aloud if—in a legitimate effort to adapt the message to the hearers and the culture we have not perhaps robbed

it of its substance. If the paschal mystery of Jesus' death and resurrection is the core of our message—how is it—he asks—that we hear so little of sin and repentance, of God's challenging demands, about "losing" our life for Christ's sake, about the awesome responsibility of human freedom and its eternal consequences.

I know that the bishops share the same concerns voiced by Fr. Di Giacomo and others. Strong Catholic Christian witness in the third millennium will need to be based on deeply held convictions and on clear knowledge of the reasons for our faith.

It was for these reasons that the body of United States bishops mandated as a "special emphasis objective" of the Department of Education of the Bishops' Conference a project on doctrinally sound textbooks. As you know—other Christian denominations have official Church-sponsored publishing companies, e.g. Seabury Press of the Episcopal Church; Augsburg Press of the Lutheran Church.

The Catholic Church has been enriched by the creativity and dedication represented by all the publishing companies present here this evening. Nonetheless, the bishops cannot abandon their direct responsibility for the transmission of the faith and I believe that the years ahead will see them taking on even more direct interest in this subject.

The concerns of the United States bishops are shared beyond our borders. It was for this reason that the Extraordinary World Synod of Bishops meeting in 1985 in Rome unanimously voted to request that a "catechism or compendium of all of Catholic doctrine be prepared as a point of reference for local catechisms." In 1986 the Holy Father responded to this request by forming a Commission of Cardinals headed by Cardinal Ratzinger to move this project forward.

At the present time we have received a draft of this Universal Catechism and are engaged in a national consultation on it. You will be receiving a more detailed report on this tomorrow evening from Archbishop Levada but I believe that many bishops see this document as a potential aid in recovering some common language of faith in our catechesis so that at least the major religious terms of our faith would find a uniform expression in all textbook series.

Effectiveness of Programs

With regard to the second major concern of the bishops, the actual effectiveness of our programs—we know that many factors influence the outcome of our efforts. Many of these factors are beyond the control of publishers and diocesan staff.

Parental and family influence is, of course, one of the most critical factors in effectiveness. I thank publishers who have been especially sensitive to producing home activity books and parental materials to try and make this critical link between the efforts of the school or parish program and what happens at home. I encourage you to continue these efforts.

I believe that the *Toward Effective Parish Religious Education National Study* done by NCEA's Department of Religious Education a few years ago in conjunction with The Search Institute pinpoints factors that are critical to effectiveness and which, if widely implemented, would make a very significant difference in our parish programs.

I am happy to learn that the Lilly Foundation has funded a Task Force to prepare a proposal for a comprehensive look at the effectiveness issue in both parish and school programs. I am sure such a study would be very helpful at this stage of the catechetical renewal.

As I think about these two concerns for fidelity and effectiveness may I close by offering eight specific recommendations to the publishers which might well be part of our dialogue during these days.

In your teacher manuals may I suggest that you:

1. Motivate teachers to set specific goals for religious literacy in a given year and give them concrete ways to achieve those goals.

2. Present for the teachers a holistic and thorough Christology clearly presenting Jesus as both God and Man, Savior and Model.

3. Enable the teachers to train students in the art of prayer including the traditional Catholic prayer forms—Stations, Rosary, etc. as well as Scriptural prayer.

4. Encourage the teachers to give personal witness to their faith and the ways it has effected their personal lives and behavior.

In your student textbooks may I suggest that you:

1. Awaken in students a sense of self-worth based on God's love for them and their adoption as children of God, sisters and brothers of Christ and heirs of eternal life.

2. Challenge them, in keeping with their stage of development, to acquire an intelligent, personal grasp of the truths of the faith.

3. Appeal to students moral idealism to be willing to go "against the crowd" and stand for values that are counter-cultural.

4. Provide them with skills that will help them engage in enriching prayer in both discursive and non-discursive, more silent ways.

With these few suggestions I again want to applaud you for all you have done so generously and professionally over all these years to build up our schools and parishes as true communities of faith.

RESPONSE

Dr. Elinor R. Ford

Chief Executive Officer and President
William H. Sadlier, Inc.
New York, NY

Catechetical publishers are not only pleased about, but anxious to be involved in the development of all kinds of catechetical guidelines and, in particular, with the *Universal Catechism*. We spend millions in catechetical resources and development and, therefore, have available for the shaping of the *Universal Catechism* the greatest theological, catechetical and pedagogical minds with years of experience in creating materials appropriate for all ages from womb to tomb.

In particular, catechetical publishers strive to achieve Pope John Paul II's goal in *Catechesi Tradendae*, namely, the integration of our materials in a process that makes inseparable orthopraxis and orthodoxy.

It is for these reasons that we, the catechetical publishers, have two requests to make of our bishops, and of you, our Apostolic Pro-Nuncio to the United States. The first is that, after we have spent huge amounts of time, effort and money on the creation of materials that reflect and proclaim the various Church documents and, in this case, the *Universal Catechism*, our materials be supported by the bishops and other Church leaders. This is especially true when groups that seek a return to a pre-Vatican II Church attack us for either our incorporating and highlighting of the Church's teaching, especially on peace and justice, or our failure to use with the modern-day child, a question and answer format. I urge the support of the bishops and you, our Apostolic Pro-Nuncio to the United States, when such groups call us unfaithful.

Our second request is for the publishers to be included in the

shaping of the final draft of the *Universal Catechism* that is about to take place. Since we will have to enflesh these guidelines by creating appropriate catechetical materials, we ask that our expertise in Scripture and theological presentation, language and pedagogy be used to develop the final draft of a document that will affect the faith development of adults who will people the third millennium. Together we can ensure that the *Universal Catechism* will be used to initiate not indoctrinate, to raise up living witnesses not static observers of faith.

Catholic publishers stand ready and willing to support the bishops in any way possible as they strive to *shepherd* us all to a faith that is truly alive in our homes, our parishes and our world.

RESPONSE

Ms. Sylvia Marotta

President, National Association of Parish Coordinators and Directors of Religious Education (NPCD)
Director of Religious Education, St Cyril of Alexandria Parish, Houston, TX

I am a parish DRE. Some of you have been parish DREs. I am also what I call an ecological religious educator. I believe that the best religious education happens when there is a fit between persons and their environments. Ten years ago when I became a parish DRE, most of the questions I heard had to do with structures and programs. Now, the questions seem to be mostly formative. We have moved from questions about time and place for programs, to questions about how to integrate the truths taught with ways of living in this complex culture.

I am also a proponent of social learning theory. You remember that one of the essential elements of this theory is that modeling is intrinsic to the learning process. In that respect, I am happy to have been scheduled as the last speaker for this evening, so that I could benefit from the examples of the archbishops and the other two speakers who preceded me. As I listened to Archbishop Laghi speak about the need to develop dynamic relationships among those who teach in the name of the church, I am thankful that the National Catholic Educational Association has provided this forum for so many parts of the religious educational ecological system to come together to discuss the future of catechesis in the 90s.

Being a parish DRE in this time and place is sometimes like being a pig that has been swallowed by a python. My colleagues and I sometimes realize that it is a difficult position to be in for both

the pig and the python, regardless of the perceived advantages to the overall food chain. I hope that as we continue to dialogue at this symposium, that questions will arise for practitioners and theoreticians to discuss questions about where and when can the best religious education happen, questions about what the scope and strength of our tasks as religious educators can and should be. And, I would hope that we leave here with more questions than we have answers, for my colleagues and I know that the best religious education raises more questions than it provides answers. This is especially true because of the pluralistic and multi-cultural church that we are here in the United States.

As a parish DRE, I am a minister of the Word. I affirm Archbishop Laghi's call for authentic and faithful teaching, and I affirm Archbishop Schulte's emphasis on religious literacy. Language is extremely important to my ministry and that of my colleagues. The way that we "language" about our faith tradition informs our reality and provides the religious imagery that is needed to transform our world with living, conscious and active faith. If we are to be faithful to our Catholic tradition, we will need to be more precise about the way our language taps into the lived experience of participants in our programs. In our parishes today, my colleagues and I, in the course of a week, can meet a Catholic college-educated father who is looking for the right words to use with his children, and we can meet a functionally illiterate refugee from the south who speaks of knowing that God was with his family when they were running from the guns. The methods and language that we use with these diverse populations must be formational as well as informational.

Archbishop Schulte spoke of instability of family structures, and how this affects the transmission of faith. In the parishes, we have long been aware that there are only 6% of our families who meet the "traditional" description of a breadwinning father, a caretaking mother and 1.9 children. We can put names and faces on these new families, who are both blessing and challenge. Our religious education environments need re-structuring to better meet the needs of these changing families. In this sense, what "has been" is not necessarily the best for what "will be." We parish DREs are concerned because changing family structures require new religious education structures and an education in critical thinking,

both of which require professional expertise.

DREs are an aging population. Our most recent studies indicate that our mean age is 47, and there are not many new people coming into the field. DREs have very few people to mentor, and it is the mentoring process that provides the excitement that entices others to learn. Social learning is important for professional religious educators, as well as for our constituents in parishes. Fidelity to the full message of our faith will require redistribution of resources. Times are economically hard, and we are hearing more about parishes and dioceses cutting back on professional staff, than we are hearing about the priority of religious educational personnel. It is difficult to encourage people to seek an expensive advanced degree when there is little economic return or job security if they do so.

DREs are concerned, too that in our present educational climate, the "back to basics" movement will stop at the 50s, instead of taking in the full tradition of our 2000 years as a community of believers. We are concerned that those who we work with, the priests and seminarians who work alongside us, are not speaking the same language. Today's seminarian is likely to come out of seminary with only one course in catechetics. We especially would invite the kind of dialogue that we are having here tonight to be extended, so that parish DREs and seminarians, as well as bishops and priests, can become true partners and collaborators in the teaching ministry.

Finally, we would ask the bishops and publishers to remembers that we need to cultivate a both/and approach to lifelong learning. Children and youth are important, and their learning cannot be neglected. Ten years ago half of our population was under 30 years of age. In the next decade, most of our population will be a mature one, as the baby boom generation ages. That means most of our parishioners will be adults, and there is a need for a reallocation of resources to provide materials and personnel for adult learning as well. It is time for all of us engaged in the teaching mission of the Church, to be creative in providing learning opportunities for all ages. If all the components of the religious education system work together, we will ensure that the person/environment fit in our multi-cultural church will be of the kind necessary to make God's kingdom here the kind of place it was intended to be.

THIRD PRESENTATION

A Report on the Task Force
for Doctrinally Sound Catechetical Materials

Most Rev. John J. Leibrecht, D.D., Ph.D.
Bishop of Springfield-Cape Girardeau

Among NCCB/USCC objectives adopted for the period 1988-90 was this: "To support the catechetical ministry of the Church in the United States by developing policy guidelines for the creation of doctrinally sound textbooks and by providing for their implementation."

This particular objective of the Bishops' Conference was given to the USCC Committee on Education. A task force of religious educators and practitioners was formed; its 18 members included three bishops. The Task Force began meeting in 1988 and hopes

to present its work to the full assembly of bishops at their national meeting in November, 1990.

The Task Force interprets "textbooks" more broadly as "catechetical materials" in order to meet the perceived intentions of the Bishops' Conference. Although others in the Catholic catechetical community will be interested in them, the Guidelines are written primarily for publishers, their authors and editors. The hope of the Task Force is that the Guidelines will be mutually beneficial to the bishops as teachers and to the publishers in their commitment to the catechetical ministry of the Church.

The Guidelines will be brief, probably in the first draft 20 pages of single-spaced copy. They are meant to build upon already existing guides for publishers such as the *General Catechetical Directory* and *the National Catechetical Directory*. The Guidelines are not meant to be all inclusive. They will highlight teachings which need special emphasis in the years ahead. The Guidelines will include teachings of the Church brought to public attention since the publication of the *National Catechetical Directory*. The Guidelines, therefore, try to avoid "reinventing the wheel" but, instead, will add to the guidance already available to publishers. The Task Force foresees that the guidelines will, by their very nature, need occasional revision and updating in the future.

At the present time, plans call for three major sections to the Guidelines.

First, there will be an *Introduction*. Catechists speak of the faith *which* we believe and the faith *by which* we believe. The former refers to doctrine and the teachings of our Church; the latter refers to the gift from God which gives us the power of believing. The Guidelines will be directed to the faith *which* we believe.

Two basic principles and four criteria for doctrinally sound catechetical materials will be part of the *Introduction*. The first principle of doctrinal soundness is that the Christian message must be both *authentic* and *complete*. To be authentic, teachings must be in harmony with the doctrine and traditions of the Catholic Church. To be complete, the message must in due course be presented in its entirety. Completeness implies that the individual parts of the Christian message be presented in a balanced way, according to the capacity of the learners, and with the intent of leading individuals and communities to further

maturity in faith. The second principle is that the message must be *incarnate* and *dynamic*. *The National Catechetical Directory* refers to the scriptures, the teaching and life and witness of the Church, the Church's liturgical life, and life experiences of various kinds as signs of God's saving activity in the world. All these components are to be a part of sound catechetical materials.

From these two basic principles flow several criteria which describe doctrinally sound materials. First, there must be plans for a progressive, step-by-step initiation of the believer into a life-long journey of faith. Secondly, there needs to be a centrality of fundamental doctrines from our Christian tradition. Third, various cultures must be kept in perspective, as Pope John Paul II said: "The gospel of Christ is at home in every people." Finally, there is a need for unity among believers which can be helped, to some degree, by a shared language in which to express and celebrate faith.

The second major section, *Doctrinally Sound Catechetical Materials*, will contain the guidelines themselves. This section will list the teachings which, along with other materials such as the *National Catechetical Directory*, will guide publishers, authors and editors. The Guidelines will probably be grouped in the following manner:

General Guidelines
- The Trinity
- The Church
- Mary and the Saints
- Liturgy and the Sacraments
- The Life of Grace and Moral Issues
- Death, Judgement and Eternity

It might be helpful to state again that these Guidelines are not meant to be all inclusive. They will selectively highlight doctrines needed for our own particular times.

The third section, *Presuming Sound Doctrine*, will contain Guidelines for effective presentation of sound doctrine based on pastoral and practical concerns. It will point out a few guidelines related both to catechists and learners. These guidelines are pedagogical in nature and seek to have attractive, appealing and understand-

able materials available to both catechists and learners. The guidelines in this section are included as a necessary reminder that doctrinal content needs sound pedagogical principles.

At the present time, the Task Force has outlined the three sections mentioned above. In some form or other, they will probably be the three sections mentioned in the final document presented to the Bishops' Conference in November, 1990.

After the Guidelines are approved, as amended by the full body of bishops, some sort of mechanism will have to be created to implement them. The matter will probably be taken up by the USCC Committee on Education in the future. Approval of the Guidelines marks the first time the U.S. Bishops' Conference will have some formal relationship to publishers. As you know, some Conferences of Bishops around the world employ their own writers and do their own publishing. This has not been the tradition in our country. But with the Guidelines, the U.S. Bishops' Conference will have a more formal relationship to publishers. The Task Force sees its work as being of mutual benefit to both the bishops and to publishers. That goal is guiding Task Force efforts.

RESPONSE

Rev. Louis Piermarini

Diocesan Director of Religious Education
Diocese of Worcester, MA

I am sure I am speaking for all diocesan directors and personnel in thanking the NCCB for their continuing support of the educational ministry of the church. It is a source of great encouragement to know our bishops consider quality religious education programs and their corresponding related materials and texts to be a priority.

Recently there has been a growing awareness among religious educators of the need for clarity about the nature of our educational endeavors, that is, the need to clearly define our terms and what we are about. The report given by Bishop Leibrecht suggests that the bishops too understand this need.

The creation of sound guidelines will provide an excellent vehicle for dioceses to more effectively communicate with publishers. If diocesan offices and publishers can speak from a common source, then the guidelines will bring about a much needed sense of religious literacy among our people. Many dioceses are looking for assistance in writing curriculum guidelines for their parish religious education programs. This policy will be an excellent tool in helping diocesan offices in this crucial project.

Another major responsibility of diocesan personnel is to assist in the spiritual and professional growth of our volunteer religious education teachers. Too often, because of a lack of training, well-intentioned catechists in an instructional setting are far less successful than they could be. Guidelines for textbooks and other religious educational materials will serve to assist volunteers to acquire the skills that are so desperately needed. If the ministry of religious education is a priority in the United States, then the guidelines for the educational materials of this ministry must also

be a priority.

Bishop Leibrecht says: "There must be plans for a progressive, step-by-step initiation for the believer into a life-long journey of faith." One of the most important challenges confronting not only religious education offices but the entire Church is the development of catechetical programs not just for children but for adults. All too frequently parish programs expend all their resources and energy on child-centered programs. Adult education must also be a priority and it must be not only doctrinally sound but also provide for the on-going faith life of our adult community.

Speaking for the task force the bishop goes on to talk about the centrality of fundamental doctrines from our Christian tradition. He says they should be taught with a sensitivity to age, culture and race. If these criteria are the tools by which we judge the quality of religious education texts and related sources, then I am very hopeful about the future of catechetical materials.

Finally let me affirm the entire task force of the NCCB for their concise, clear, logical approach to a complex issue and thank them once again for their continuing support.

FOURTH PRESENTATION

THE USCC REVISION of Guidelines on Human Sexuality

Most Rev. William C. Newman, D.D.

Auxiliary Bishop of Baltimore, MD

Since June of 1988, a Task Force constituted by the USCC Committee on Education, has been meeting biannually with the charge to revise the guidelines on human sexuality for those involved in Catholic Education. More specifically, the purpose of the Task Force is "to provide a revision of the current guidelines, *Education in Human Sexuality for Christians* (1981) in light of the Vatican document, *Educational Guidance in Human Love* (1983) and subsequent Church literature, to be promulgated and implemented by the Catholic Bishops of the United States."

The finished product, which will seek the ratification of the USCC Committee on Education, the USCC/NCCB Administrative

Board/Committee and finally the approval of the entire body of the U.S. Catholic Bishops, seeks "to assist diocesan leaders in their service to parents and parishes regarding education in human sexuality."

The Task Force is composed of pastoral and professional persons representing the episcopacy, catechetics, religious eduction, human sciences, mental health, family life, moral theology and bioethics. The Task Force represents a healthy cross-section of the Church in the United States: 5 bishops, 4 priests, 3 women religious, 1 male religious, 10 lay people (single and married) of various ethnic, cultural and racial backgrounds. The Task Force was formed with the intent to convene members with varying but doctrinally sound approaches to human sexuality within the Catholic tradition. From the Task Force membership an Executive Committee has been formed with each member responsible to monitor specific tasks of the Task Force such as coordination of the overall operation, staffing, research, discussion, composition and the facilitation of the planning and processing of the effort. The same bishop chairs both the Task Force and the Executive Committee.

Originally, the time allocated for the completion of the project was two years but not restricted to that if more time would be needed for a final document to receive reasonably broad consultation and endorsement. The Task Force started with the usual two-day meeting in June, 1988, and hopes to conclude its work with its final meeting in May, 1990. The final document is to be presented to the USCC Committee on Education in June of 1990, and from there to the USCC/NCCB Administrative Board/ Committee and the entire body of bishops hopefully in September and November, 1990, respectively.

To complete its task, the Task Force engaged in a six-stage process: orientation, review-study-recommendation, composition, consultation, revision and approbation.

Orientation obviously was the first stage. Since the twenty-four members of the Task Force came from various geographic locations throughout the United States, it was necessary for them to become acquainted personally and professionally. Over the space of two years much mutual respect developed among the membership from their opportunities to pray, work and relax together. It

did not take very long for them to develop into a genuine community of faith and work. At the first meeting, the Task Force was given its charge clearly and, along with its task, was introduced to the resources at its disposal, especially the various Church documents on the subject of human sexuality.

The second step for the Task Force was to research, review, study and discuss the Church documents. Not only did the Task Force focus its attention on the 1981 and 1983 texts of guidelines but gave equal attention to papal pronouncements, statements from various Vatican Congregations and Councils, national church documents and diocesan pastoral letters and guidelines on the subject of human sexuality. Made available to the Task Force for review were statements and resource materials from the leadership of such organizations as Catholics United for the Faith and Coalition for Life. Following this thorough review and study of the pertinent documents by individual members, small groups and plenary sessions, the Task Force offered recommendation which eventually gave birth to the text for the draft of the new document guidelines.

The third step then was composition. With the assistance of the Executive Committee of the Task Force, one member of the committee was charged with the task of collating the ideas, concepts, attitudes and recommendations and the crafting them into a logical and prosaic composition.

The next step in the process was consultation. This proved to be very important, delicate and time consuming. The Task Force engaged the services of approximately twenty selected readers, professionals in the field of Catholic Education with concern for the Christian formation of the person. Also, such national organizations as the National Catholic Educational Association (NCEA) and the National Conference of Diocesan Directors (NCDD) were consulted. On the level of the U.S. Catholic Bishops' Conference, drafts of the new document were critiqued by five committees: Pro-Life, Marriage and Family, Doctrine of the Faith Pastoral Research and Practices and Education.

Revision has been the next step and it has been constant with the draft document now in its fourth form. In November, 1989, the Task Force itself offered its last critique of its own document. Since then, the Executive Committee has revised it in accordance with the feedback from the various consultants. Generally, the

replies indicate that the document as it now stands is a very good foundational document with a strong theological base but needs to give more attention to presenting clear educational guidance on human sexuality in a format more beneficial to the work of diocesan directors, teachers and parents. The Task Force is working on this at present and anticipates a critique of this additional revision at its meeting in May, 1990.

The final step for the Task Force is approbation. In June, 1990, the Task Force will hand over officially its completed work to the USCC Committee on Education (COE). With its acceptance and approval of the final draft on human sexuality guidelines from the Task Force the COE takes official possession of the document. From there the episcopal chairman of the COE will move it on to the USCC/NCCB Administrative Board/Committee and then to the U.S. Catholic Bishops' Conference for approbation.

Two significant issues of note came to the attention of the Task Force in the midst of its work. One came to light from its research and the other from its consultation process.

The first issue concerns the theological force the 1981 document entitled, *Education in Human Sexuality for Christians*, enjoys or does not enjoy in the Catholic Church community. The guidelines contained in this 1981 document were prepared by the Naional Committee on Human Sexuality Education under the USCC Department of Education somewhat like the present Task Force. This committee has the same type of composition and expertise in its membership with the exception that there were only two episcopal members and neither chaired the committee work. On the positive side, the committee has been commended for providing a document most helpful to educators. The document, however, was evaluated as lacking an adequate theological base from which the principles and guidelines in teaching human sexuality were generated.

This 1981 document was adopted by the USCC Department of Catholic Education and was published by the Office of Publishing and Promotion of the United States Catholic Conference. Today it is out of print. The USCC Committee on Education never took possession of the document so it never reached the USCC Administrative Board nor the body of bishops for approbation.

The present Task Force is trying to learn from the experience

of its predecessor in this task and produce a document that is foundational in nature with a strong theological base. The intent of the Task Force is to produce a document that employs generously sacred scripture, the teachings of the Church, papal pronouncements and ecclesiastical documents of the subject of human sexuality. Also, the Task Force is seeking the approbation of the COE (who constituted the Task Force), the Administrative Board and the U.S. Conference of Bishops so that educators and publishers can write their curriculum guidelines and textbooks on human sexuality with confidence and teachers can use them with the assurance of ecclesiastical and diocesan support.

The second issue is more of a concern which came to the attention of the Task Force from its consultation effort. This concern was the strong need on the part of the Catholic Education community for specific guidelines on the teaching of human sexuality that have episcopal endorsement. Toward this end in a collective response the Task Force at its November, 1989, meeting recommended to the Committee on Education that an addendum be appended to the foundational document which would include more specific guidelines on human sexuality. The COE agreed with the recommendation at its December, 1989, meeting and, at present, a team of guidelines writers are in the process of extracting the guidelines from the foundational text. These guidelines in teaching human sexuality will appear in a logical order with the necessary commentary as an appendix to the foundational text. The appendix along with the foundational text will be subject to the bishops' approval.

Rather than limit the topic to teaching human sexuality to youth, the Task Force, in its work, approached human sexuality from the point of view that it is a life-long experience. In the document it tries to address the theological foundations, principles, norms and guidelines as they impact upon the human sexuality of persons from birth to death. Such an approach is demonstrated in the very title of the draft document: *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning.*

RESPONSE

Mr. Ernest T. Nedder

President, Brown-ROA Publishing Media
Dubuque, IA

Thank you, Bishop, for sharing with us the background and process of the work being done on the USCC Sex Education Guidelines. It is very interesting to hear that these guidelines are concerned with giving an in-depth theological foundation to the work that is being done on sexuality education within Catholic homes, schools and parishes.

Prior to making a response, let me share with you a piece of advice my Dad used to give me as a young man: "Salamatun en sani Fi Huftilize sani." Translated from Arabic, this means: "A man would have more peace if he could keep his mouth shut." Or, as is said today, "The fish would not get caught if it kept its mouth shut." Too often I did not heed that advice, and, in spite of it, I am happy to share my response with you.

These are exciting times. Times that make me proud to be a Catholic, proud to be a Catholic publisher, and proud to be a Catholic parent. These are exciting times for Catholic publishers, as our bishops are articulating more formally than before the relationship between the Catholic publishing community and Catholic bishops.

As a Catholic publisher (I speak for myself and also I'm sure for other Catholic publishers), I want you to know that I work from a mission statement. This mission statement calls for us to produce the best in Catholic educational materials and resources. It commits us to be guided in our publishing by the official teaching authority of the Church, as expressed in documents written by local bishops, in pastoral letters and guidelines from the National Conference of Catholic Bishops, and in documents addressed to the Universal Church through the publications of Vatican congrega-

tions. Our mission statement commits us to seeking what I refer to as the USDA equivalent stamp—or, in official terms, the *Imprimatur* and *Nihil Obstat*. As a Catholic publisher, we follow official Church recommendations. If changes are requested by official Church authorities, we comply.

I tell you of our commitment to help you understand how we became involved in human sexuality education. When our bishops, in local pastoral statements, in the National Catechetical Directory, in conciliar and post-conciliar documents from Rome, asked for sexuality education within our Catholic Church and asked for help for Catholic families in fulfilling their role as prime educators of their children, we, as one Catholic publisher, complied by providing Catholic resources for catechesis in human sexuality. These resources were an attempt to help Catholic schools and parishes in their respective roles, to help ensure that our children did receive education in sexuality that was faithful to Church teachings, holistic and developmental.

Responding to this need, we found that there were many misconceptions about human sexuality education. Let me mention a few. One misconception concerned the statement that "parents are the primary educators of their children." This statement was sometimes interpreted, very naively, to mean that no one else could help in that process. Ironically, in a culture where, statistics tell us, relatively few parents talk to their children about sexuality, where children are bombarded every day by highly sexualized TV images and hidden persuaders (as mentioned in *Educational Guidance in Human Love*) some Catholic people were saying that Catholic schools and parishes of such education were taking away the rights of the parents. Obviously this is a misinterpretation of what it means for parents to be "primary educators." Parents, in our experience, have affirmed that as primary educators they look to the Church, through its parish or school programs, to support what they are trying to teach about what it means to be a Catholic man or woman today.

Another misinterpretation we found was what the Latins referred to as *post hoc ergo propter hoc*. People who hold this misconception believe that there are more problems today with sexuality—more abortions, more premarital sex, and more sexual abuse—because there are more human sexuality education programs than in previous decades. This is a false assumption that

is not based on the reality of life today.

I would certainly agree with Bishop Newman that what needs to be done in sexuality education involves life-long learning.

Another misconception related to education in sexuality is that doing nothing is better than doing something, or, as some would say, ignorance is bliss. Unfortunately that old saying is not true today, if it ever was. Both our Church documents, including *Educational Guidance in Human Love*, and our lived experience tell us that there is a need for clear Catholic teaching on what it means to be male and female in today's society.

As Catholic publishers, we are counter-cultural. We publish materials that our bishops and Church ask for, materials that are consistent with Catholic teaching and developmental in approach. We know that the process of education in the Catholic Church is a communal process. It involves family, parish, school, and the rest of the community. As Catholic publishers, responsible for providing such materials, we ask our bishops to involve us in the process too. At least let us respond to the guidelines you develop before they are finally promulgated. We ask our bishops to listen to the thousands of young people and their parents who are pleased with the materials we produce. We ask that when guidelines come out that affect those materials that bishops listen to parents who are pleased with our materials as seriously as they listen to those who might not be.

We would also ask that once we go through the process of receiving an imprimatur, a process which involves making all changes recommended by our bishops, that bishops not undercut each other because of pressure from outside persons or from splinter groups who have their own agenda (which may not fit the agenda of total education in the Catholic Church).

In ending this brief response, I would ask you to remember that we Catholic publishers are pledged to putting our finances, our personnel, and out best efforts toward doing what you have asked—providing the best in Catholic education resources that we can provide, to make sure that the Catholic faith of our community becomes a faith that is conscious, active and living. Thanks to all of those who are involved in this noble work of education.

I end by saying, as I began, that I am proud to be a Catholic, a Catholic parent, and a Catholic publisher. Thank you.

FIFTH PRESENTATION

FAITH MATURITY AND HUMAN DEVELOPMENT: Challenges for Catechetical Publishers

Sr. Margaret Gorman, RSCJ

Boston College, Chestnut Hill, MA

As publishers and catechists we are challenged—in preparing, publishing and doing catechesis—to decide whether our chief priority is to teach the content or subject matter or to teach the children, adolescents and adults!

The modern catechetical renewal has profited from the insights of Piaget and other developmental psychologists. We have a greater sensitivity to how children learn and grow and this has greatly affected how we do catechesis. As a result we are more person-oriented than content-centered in our approach. Our challenge is to find a balance between the two!

When we turn to the content again we ask: "What is our goal?" Is it primarily that students master the content or is it that they grow to be disciples of Jesus Christ? Catechesis is oriented towards

fostering a personal relationship with Christ. As Pope John Paul II put it in *Catechesi Tradendae*, whose anniversary we are celebrating:

> Catechesis must often concern itself not only with nourishing and teaching the faith but also with arousing it unceasingly with the help of grace, with opening the heart, with converting, and with preparing total adherence to Jesus Christ on the part of those who are still on the threshold of faith. This concern will in part decide the tone, the language and the method of catechesis.

Contrast therefore our approach in catechetics with the teaching of other subjects in the curriculum. Other subjects put highest priority on mastery of subject matter. The goal of catechesis is to develop followers of Jesus Christ.

If we accept that the chief catechetical goal is to foster growth in discipleship—then we need to be very sensitive to the human context out of which those we serve come.

The Cultural Context

There are documented characteristics of our culture which the publisher and catechist cannot ignore. Our American culture in the nineties shares these characteristics:

- individualistic
- materialistic
- distrust of institutions
- lack of spiritual insights
- omni-presence of violence
- corroding family life patterns
- lack of sense of mystery and symbol

Each of these characteristics needs to be considered as catechetical material is developed. Each represents a challenge to the publisher and the catechist. The call to conversion is not made in a cultural vacuum. Discipleship involves constant conversion and liberation from anti-Gospel values.

The Developmental Context

Given the priorities the catechetical renewal has established and the challenges our culture imposes we must ask where are those

we serve in their developmental process and journey.

The following charts suggest visually the principles enunciated in the *National Catechetical Directory, Sharing the Light of Faith,* Chapter VIII, *Catechesis Toward Maturity in Faith.* They are offered here to assist your reflection on how printed materials may be sensitive to the issue of human development.

Preschool Children

WHERE THEY ARE	WHERE THEY CAN GO	WHAT ADULTS CAN DO
Vital increasing mobility-horizontal standing, moving	developing body skills to master the environment	unconditional acceptance and understanding; set limits; guiding not prohibiting movement
Cognitive Intellectural sensory-motor-fantasy; good is what significant others reward me for; bad is the opposite	concrete operational; heteronomous good is what the group approves; bad is what the group disapproves	ask questions about the feelings of others and consequences; help them to see that rules free them
Self-concept significant others give me sense of **Good me** and **Bad me** sense of self from actions and others	I am what my friends think of me; I am what I think I look like; I can be separate from my parents	allow for reality testing; give ideals and models; show failing is not being a failure; give success
View of Others cannot see others' point of view; parallel play; egocentric	begin role-taking perspective; respect differences of others; cooperative play chums with external likenesses	help to see team play as more cooperative than competitive; help them to work to help others
View of the Transcendent God seen as human and angry like me; intuitive-projective	God seen through stories and moral heroes and heroines literally understood; mythic literal; first sense of God as other	give stories of heroes, heroines; ideals, visions and dreams
Self - I am what **hope** I have and give - I am what I can will freely - I am what I can imagine I will be	I am what I can learn to make; I am what I am competent to do; moving to practice of lived faith and shared beliefs	free response of child; adult can only indirectly create conditions for the child to become hopeful, willing and imagining

Elementary School Children

WHERE THEY ARE	WHERE THEY CAN GO	WHAT ADULTS CAN DO
Vital bodily skills to master environment, human	stronger, more skillful	allow them to fail, and plan to see failure as part of being
Cognitive Intellectual - concrete operational; need clarity, certainty	formal operations; alternate solutions; in group is always right	role-taking of other groups with other groups; service to others
Self concept external view; egocentric	aware of inner world; aware of peer evaluation	affirm honesty and courage; affirm group identity
View of Others cannot see how others see self; excludes out groups; beginning mutuality	openness to "out-groups"; more mutual friendships; aware of others' feelings synthetic-	exposure to good chums; models of sound friendship to serve others
View of Transcendent mythic-literal; loves stories; myths literal; little sense of faith community	conventional sense of group support; unquestioned beliefs	provide community of support of conviction but respect for other group
Self I am what work I can do	I can risk leaving childhood; dependence on God and others	parents provide environment

Adolescents

WHERE THEY ARE	WHERE THEY CAN GO	WHAT ADULTS CAN DO
Vital beginnings of genitality; growing stronger	capacity for genitality; skills developed; much energy	accept impulses; limit inappropriate behavior
Cognitive intellectual formal operations-egocentric; sees parents' limits; what feels good	acceptance of ambiguity; sees need for legal system more than group consensus	greater participation in rule-making; experiences of need for legal system
Self-concept aware of others view of self; negative identity; individuation, freedom needed	from mere negation of parents' identity to choice of identity -autonomy; from "I am not a child" to "I am..."	accept negativity and opposition as phase to be outgrown; allow distance but give support
View of Others peers all important; "I am like my friends"; belonging dominant	from dependence on group to self-chosen values and goals; aware that others see world differently	question about others' feelings; exposure to others' cultures; deepen, broaden relationships
View of Transcendent loves stories of God's love; synthetic conventional unquestioned acceptance of group creeds, rituals, norms	to individuative-reflexive, or transition; aware of vision and rationality; toward informed commitment	accept questioning, rebellion as developmental; show one's own commitment in face of ambiguity and doubt
Self I can risk leaving childhood to be open to adult experience	I can be faithful to my commitments; I can be adult in my relationships	nothing can be done directly; needs respect, freedom

Youth

WHERE THEY ARE	WHERE THEY CAN GO	WHAT ADULTS CAN DO
Vital more secure sense of genitality; more focused use of energy	to mutual genitality; wiser use of energy	endorse emerging sexual and physical identity
Cognitive Intellectual dualism and/or relativism, conformity; formal operations; sees need for system but not a system open to change	to committed relativism and dialectical thought; morality of justice and care; see principles underlying laws; change laws	be open to change; distinguish rules and principles; critical reflection on systems under principles
Self-concept foreclosed; society's demands diffused: constant change moratorium; delaying choice; identity from group	achieved identity through commitment to self-chosen values and ideals; aware of distinction of role and self; I am not my role; I have roles	be mentors aware of role separate from self; give many career opportunities consistent with chosen values
View of Others from extreme dependence to counter-dependence; able to see self as others see self; using others rather than giving	to intimacy and mutuality of relationships; to participation in the larger society to fidelity, love and commitment to service of others and common good	be models of life-long intimacy; participation in society; show causes, institutions worthy of commitment; less privileged
View of Transcendent synthetic-conventional or unquestioning emotional adherence; negative separation	commitment to vision, story of institution based on reflection; individuative-reflective; I choose this vision	show that faith vision is lived out consistently in behavior; show community of support and vision
Self I can be faithful to or will be faithful to my commitments	keeping commitments of career, relationships, values; called by Transcendent Reality	support the search; reveal one's own commitment

The Challenges

Given the developmental limitedness of children, publishers have some serious challenges facing them. I will list but a few:

1. How do you match where the children are to the concepts etc. the students need to learn about their faith? What aspects of the person of Jesus should be stressed at what point in their development?

2. How do *you* express those concepts so that they match the cognitive and emotional stage of the children?

3. How do you show the students the wisdom of the Church, the Church as community—that is a community of disciples? They long to belong to a community of memory and yet do not see that the Church is that community.

4. How do you open the students to see the inner riches of the sacraments... of the Eucharist... and to love community celebrations?

5. How do you get the very active students to love quiet prayer, where they meet Jesus?

6. What models, heroes, heroines will you present?

Conclusions

I conclude by returning to the original question: Do you start with the list of concepts, etc. you want them to know or do you start with where the students are cognitively and emotionally and then see how best to present those concepts? Can you wait for their inner readiness and stimulate them to want to know love and follow Jesus to the level of their capacity?

References

Fowler, J.W., *Faith Developement and Pastoral Care.* Philadelphia: Fortress, 1987.

National Conference of Catholic Bishops, *To Teach as Jesus Did.*

National Conference of Diocesan Directors of Religious Education, *A Vision for the Catechetical Ministry,* NCEA, 1985.

John Paul II, *Catechesi Tradendae,* Boston: Daughters of St. Paul, 1979.

RESPONSE

Ms. Mary Dalton

Director, Religious Education Division
Our Sunday Visitor Press, Inc.
Huntington, IN

Sr. Margaret Gorman's insightful presentation is more than aptly subtitled as "Challenges for Catechetical Publishers." The Catechetical publishers do indeed read every word remotely bearing on catechisms that is written by the Holy Father, the Catechetical Synods, the Bishops' Conference and the local ordinary. We read them over and over again. *Our* primary challenge is not that of knowing the authentic teachings of the Church, but rather developing a process in which these teachings can be presented to the adults, youth and children in a manner which is respectful of and sensitive to the developmental levels of the person being catechized in terms of their spiritual, emotional, intellectual and physical growth.

In order to do this I think all of us; bishops, diocesan directors, catechetical publishers and consultants need to be much more consistent in our articulated goals for catechesis and our practice. We give out many mixed messages which often muddle the catechetical process and confuse the catechists. What are some of these mixed messages?

First: we state that the goal of catechesis is to enable a person's faith to be living, conscious and active, to bring the catechized to a vibrant acceptance of Jesus as Lord and to live their lives as His disciples. Then we turn around and test the effectiveness of our catechetical endeavors in terms of solely cognitive objectives. This gives a mixed message. Excellent cognitive recall is not a sure sign of a person's commitment to Jesus Christ and a life of discipleship. This is not respectful of the learner or the goals of catechesis.

Oftentimes, the catechized can demonstrate through their behavior acceptance of the Church's teachings as well as a deepening faith life that cannot be applied to the study of a more comprehensive testing of our catechetical efforts which matches the stated goals of catechesis.

Secondly, the catechetical process is life-long. This is our stated, unquestioned belief. In practice, we frequently behave as though catechesis is most properly carried out with children and youth. When the adult faith community is not being faithful to the Gospel values and the teachings of the magisterium the solution too often is to correct the adult problem through the catechesis of the children. Examples of this are myriad:

- If adult Catholics are not participating in the Sunday liturgy, instead of developing a parish evangelization program the recommendation is made to spend more time in the children's curriculum on learning the parts of the Mass and the value of the liturgy.
- If the adult Catholic community is indifferent to the teachings of the Church, regarding moral issues, even issues as important as abortion, rather than providing a sustained adult catechesis in our parishes, we recommend that Church teaching on these issues become an intrinsic aspect of catechesis for children.
- In our materialistic culture, if adults are indifferent to the poor, the homeless, the aged, the disenfranchised, instead of establishing parish ministries committed to awakening the consciences of the adult community to eradicate social injustice, we solve the problem by introducing these issues into the catechetical programs for children.
- When previously cherished parish rituals such as Stations of the Cross, recitation of the rosary, etc. diminish, instead of reintroducing these or other new forms of Catholic spirituality for the entire parish, the solution is to have the children participate in such para-rituals.

If a belief, a ritual practice or a Catholic Christian value is not embraced by the entire faith community, catechetical programs for children will not be the answer and we must be very strong in our refusal to teach concepts to children and youth which are actually adult issues. Respect for the developmental levels of faith of

both children and adults demands that we not befuddle children with inappropriate concepts while at the same time being timid or reluctant to catechize adults on these issues.

Thirdly, we state that the process of adult catechesis and the RCIA are the norm for all catechesis. The problem with this is that these principles are based on a logical faith progression of evangelization, catechesis, incorporation into the faith-community through the Rites of Initiation and ongoing deepening of one's baptismal commitment. Most of our catechesis does not fall into this neat package. We must both catechize and evangelize, sometimes simultaneously, those who have already been initiated into the sacramental life of the Church. And this is a major difference.

I would like to recommend that just as we are gathered here to dialogue with each other as publishers, diocesan directors and bishops, that the leadership of the catechetical community convene for dialogue with the leadership of the liturgical community. Catechetical professionals have for too long had to implement liturgical reforms in which they had no input. Brilliant liturgical pronouncements can cause much confusion in the catechetical process if there has not been prior dialogue with catechetical professionals. The current confirmation situation which has left many persons without access to this sacrament is one example.

RESPONSE

Mr. Joseph P. Sinwell

Director of Religious Education
Diocese of Providence
Providence, RI

I would like to recognize the contributions of the Catholic publishing industry and express sincere appreciation for the partnership with catechetical publishers in producing materials appropriate to psychological and faith growth levels.

My remarks will focus on four areas: the home, critical skills, lifelong learning and the media.

The Home. Sr. Margaret demonstrated that youth and parents feel pressured and are influenced by a variety of factors. If children and youth are going to learn the importance and practice of prayer, and are going to value service to others, they begin to learn these attitudes and behaviors in their homes. How can we engage the experience of what happens in the home? Parents need to be motivated and assisted in fulfilling their responsibility of nurturing their children's and the family's growth and practice of the faith. Simple and clear resources for sharing faith and prayer at home are needed now and in the future. Efforts must be pursued to develop family-centered religious education programs while retaining a sensitivity to the reality of family in our society.

Critical Skills. Religious education includes not only the transmission of information but its goal is to foster within the individual and community an active, living, conscious faith. This goal demands that children, youth and adults learn critical skills to live as a Catholic. The challenge is to help individuals not only understand but live their faith every day. How do we assist children, youth and adults in developing the skills of reflection and

discernment so that they can respond to people and issues?

Life-long Learning. Sr. Margaret highlighted that Christians must be involved in an ongoing conversion. The process of ongoing conversion emphasizes the need for an approach of life-long learning to religious education. Individuals and groups can grow and learn throughout their lives. In developing plans for the future, adults and older adolescents cannot be forgotten; both these groups are and will need creative resources to facilitate and motivate an ongoing response to Jesus, the Gospel Message and community.

Media. When asked what happens in religious education class, my nine year old says "It's boring." He lives in a world filled with the language of technology. The popularity of computer games and MTV are some examples. The language of the medium can deliver a powerful message. The development of the media technologies in religious education is an important challenge. I realize how expensive is this task. This challenge offers an opportunity for collaborating together. Videos and computers are affecting how people learn and change; we cannot afford to neglect this development in religious education.

Promoting religious education in the home, fostering critical skills and the approach of life-long learning and developing media are critical areas that demand the cooperation, research and efforts by all involved in religious education. Attention to these challenges will improve the quality of religious education.

SIXTH PRESENTATION

THE CATECHISM FOR THE UNIVERSAL CHURCH

Most Rev. William J. Levada, S.T.D.

Archbishop of Portland in Oregon

One of the most popular board games of the past Christmas season was an irreverent look at Catholicism called "Is the Pope Catholic?" Despite their irreverence, board games that center on Catholic trivia seem to surface a central and disturbing fact. Families soon discover that anyone born after 1960s cannot answer the Baltimore Catechism questions that many consider part of our Catholic heritage. Neither do they remember many of the events that most of us consider central to our own experience of Catholicism. While few persons consider knowing the mysteries of the rosary recited on Monday essential to salvation, experiences like these are enough to make parents express concern about the religious education of their children.

Concern for the transmission of the faith is not uniquely parental. Nor is it only episcopal. It is an issue that comes to the

(For endnotes on Archbishop Levada's address see page 81.)

fore at any national, diocesan or parish meeting of either priests or laity called to surface primary issues of concern. I believe it is fair to say that it is just such a concern, shared by bishops from diverse parts of the world, that prompted the 1985 Extraordinary Synod of Bishops to recommend a Catechism for the Universal Church.

Whenever either bishops or publishers hear a cry that we must "return to the basics," we are also concerned from another perspective. We are concerned because neither of us would want to discard the pedagogical insights of the last thirty years. Neither would we want to support those who interpret the new developments in our understanding and expression of the faith as a denial of the truths that have nourished the faith for generations. It is important, for example, that young people be able to use a language with which they are comfortable to express the important values in their lives. Nor would we want to turn back the clock to a catechesis which seemed to ignore the recovery of our rich Catholic tradition in Scripture and liturgy. Does the universal catechism represent a useful and even necessary step in the implementation of the renewal called for by the Second Vatican Council, or does it mean a "regression" of sorts to Baltimore and Trent?

Some perspective may be helpful here. At the close of the 1977 Synod of Bishops on Catechetics, the delegates forwarded 34 confidential propositions to Pope Paul VI with the intention that he use them as a basis for writing his own document on catechesis as he had done earlier in *Evangelii Nuntiandi*, his reflections on the 1974 Synod on Evangelization. Pope Paul VI died before that document could be completed, as did his immediate successor, Pope John Paul I, and the task was left to Pope John Paul II, who accomplished it in the publication of *Catechesi Tradendae*, the document whose tenth anniversary we commemorate at this symposium.

The 1977 Synod recognized the advances "in the vitality of catechetical activity and promising initiatives" that had been made in catechetics during the post-Vatican II period of catechetical renewal (*CT*, no. 17). Nonetheless, as the Holy Father pointed out in *Catechesi Tradendae*, there was a deep concern expressed that the renewal in catechetics was not complete. The most serious

limitation of the catechetical renewal seemed to be in the areas that might endanger integrity of content. But a catechism was not among the proposals made at the 1977 Synod.

We may ask what changed between the silence of the 1977 Synod and *Catechesi Tradendae* and the 1985 Extraordinary Synod to have moved the idea of a universal catechism to a proposal for action.

Recall that the 1985 Synod was called to mark the 20th anniversary of Vatican II, which ended December 8, 1965. The Final Report of this Synod was a ringing affirmation of the abiding validity of Vatican II as the charter for the Church in our times, in the face of severe criticism by conservative Catholics—both those aligned with Archbishop Lefebvre and other dissatisfied with the post-Conciliar emphasis on the social mission of the proclamation of the gospel in modern times—and by liberal Catholics, who too often envisioned a Church made in the image and likeness of their democratic, media-oriented society. With considerable realism the Synod Fathers looked back on 20 years to restate the key insights of the Council and to offer guidelines about its proper interpretation. At the same time they made several recommendations, among which were four of a specific nature; (1) the completion of the Code of Canon Law for the Eastern Rite Churches; (2) a study of the nature and authority of episcopal conferences; (3) a study of the applicability of the principle of subsidiarity to the internal life of the Church; and (4) the preparation of a universal catechism or compendium of Catholic doctrine.

In his 1988 book *The Reshaping of Catholicism*, Father Avery Dulles, S.J., suggests that the Synod's recommendations represent an "unfinished agenda" of Vatican II. I think his assessment is essentially correct, and I want to cite his own words of analysis:

> The four major agenda items bequeathed by the Extraordinary Synod are instructive. They reflect some of the deepest tensions in contemporary Catholic ecclesiology. A decade ago most American Catholic theologians would have taken it for granted that in fidelity to Vatican II the autonomy of local and regional communities was to be promoted at the expense of the central authority of the universal pastoral office. It was assumed that in the brave new church then emerging there would no longer be any need for a universal "Roman Catechism;" that the Eastern Catholic churches should somewhat distance themselves from Rome so as to avoid unhealthy Latinization; that episcopal conferences should become more active in adapting Catholicism to local conditions; and that subsidiarity in the Church was authorized and demanded by the spirit if not by the letter of Vatican II. Today, however, the problems are seen to be more complex. The theological

liberalism of the past two decades is no longer triumphant. Efforts are being made to reread Vatican II in the context of the entire tradition. The tensions of our time have made it increasingly evident that for Catholicism to endure in the "global village" visible structures of unity are essential. A vibrant sense of Catholic unity seems to requires not only an inner union of spirit but a measure of common catechesis, common legislation, common customs, common symbols, and common ministerial oversight.

It is interesting to note that Dulles picks up the same metaphor of "global village" used by Cardinal Bernard Law in his 1985 Synod intervention, the first to call for a new universal catechism:

I propose a commission of cardinals to prepare a draft of a Conciliar catechism to be promulgated by the Holy Father after consulting the bishops of the world. In a shrinking world—a global village—national catechisms will not fill the current need for clear articulation of the Church's faith.

The idea of a universal catechism was not new to 1985. Indeed Father Berard Marthaler says:

for several years it had been a topic of discussion and even the center of some controversy. The Synod's recommendation raises, moreover, a question about the relationship of the Extraordinary Synod to the Second Vatican Council, which rejected proposals for a universal catechism in favor of a General Catechetical Directory!

He goes on to ask, "In calling for a universal catechism did the Extraordinary Synod implicitly repudiate a position taken by Vatican II? Or (as Marthaler thinks) is its recommendation different from the proposals rejected by the Council?"

A brief historical overview will help here. The First Vatican Council (1869-1870) had proposed for the vote of the bishops the drafting of a new "small catechism" to be used in the instruction of children, along the lines of that written three centuries before by Cardinal Robert Bellarmine, and the so-called Catechism of the Council of Trent, which inspired many classical catechisms such as the Baltimore catechism.

When the Fathers of Vatican I had to leave Rome with the approach of Garibaldi's troops, they still had not voted on this proposal. It was only natural that Vatican II—one of whose aims was to compete the work of Vatican I—would be asked by some to address the issue of a "small catechism." The Council Commission of Discipline reviewed the idea of a children's catechism for all the various cultural and ethnic groups in the Church, and the need to focus on catechesis at an adult level. Both perspectives recommend against forwarding the proposal made at Vatican I. Instead the Commission favored a proposal for a General Cat-

echetical Directory which would establish general rules and norms to be observed in compiling individual catechisms. One explicit goal of such guidelines was to provide a measure of uniformity in the proliferation of catechisms which would be the anticipated result of each diocese preparing its own catechism.

At the first Synod of Bishops after the Council in 1967, the question of a catechism was raised again; several bishops asked for some means of clarifying confusion by publishing a "rule of faith." While no action was taken at the Synod, the discussion showed that the focus of attention on the need had shifted largely to a concern for *adult* catechesis, and away from the idea of the children's catechism rejected by Vatical II. This same concern evidently lay behind the *Credo of the People of God* which Pope Paul VI issued the following year (1968). In 1971 the General Catechetical Directory was issued, and work began in many places on the national catechetical directories which it called for. *Sharing the Light of Faith*, the U.S. national directory, was published in 1977.

A few episcopal conferences, moreover, have published national catechisms, either for adults or for children at one or other age level. Yet it is clear that the task of preparing a truly suitable catechism, which respects both the insights of modern pedagogical theory and is able to convey clearly the basic message of Christianity, is no easy task, particularly for the diocesan bishop and his staff, whose resources are often stretched thin in implementing effective catechetical programs, much less in designing such a basic component as a catechism.

It is in this context of a service to the teaching ministry of the diocesan bishop, then, that we should understand the proposal made by the 1985 Synod. The idea of a catechism was already contained in Synod preparatory reports from the bishops of Korea, Senegal and Mauritania. It was introduced on the floor by Cardinal Law, and repeated by Archbishop Ruhana of Burundi and the Latin Patriarch of Jerusalem, Archbishop Beltriti; and it was recommended in six of the nine working group reports.

The proposal contained in the *Final Report* was the following:

> Very many have expressed the desire that a catechism or compendium of all Catholic doctrine regarding both faith and morals be composed; that it might be, as it were, a point of reference for the catechisms or compendiums that are prepared in the various regions. The presentation of doctrine must be biblical and liturgical. It must be sound doctrine, suited to the

present life of Christians.

Father Marthaler gives the following assessment of this Synod recommendation:

> In the context of both the interventions of individual bishops and the discussions in the language groups, it is evident that the 'catechism or compendium' requested by the Extraordinary Synod is quite different from the small catechism proposed at Vatican I and rejected by Vatican II in favor of the General Catechetical Directory.

There are two significant differences in the current proposal which distinguish it from the idea of a "small catechism" reviewed by the Vatican Council's Commission on Discipline: (1) it is not aimed at children, but rather its primary audience is bishops themselves and their catechetical staffs; and (2) it acknowledges the need for adaptation to diverse cultural groups and age levels.

Hence Marthaler insists,

> The recommendation of the 1985 Synod does not run contrary to any action taken at Vatican II. Insofar as it makes allowance for cultural differences and implies that the catechesis of adults is the chief form of all catechesis (GCD, par. 20), the "catechism or compendium of Catholic doctrine" is in the best tradition of the General Directory, which, as Pope John Paul II has said (in *Catechesi Tradendae*, par. 2), "is still the basic document for encouraging and guiding catechetical renewal throughout the Church."

The Synod's recommendation was not long in receiving a favorable reception. In his closing address to the Synod, Pope John Paul II took up the proposal of the Synod Fathers when he said,

> As regards the valuable suggestions which have emerged during this Synod, I wish too underline... the desire expressed to prepare a compendium or catechism of all Catholic doctrine to serve as a point of reference for catechisms or compendia on this theme in all the particular Churches; this desire responds to a real need both of the universal Church and of the particular churches.

On July 10 of the following year (1986), the Holy Father established a Commission of cardinals and bishops from various parts of the world and from the Roman Curia, with Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, as its president, to carry out the task of preparing a draft of a "catechism for the universal Church." The American members of this Commission are Cardinal William Baum, Prefect of the Congregation for Catholic Education, and Cardinal Bernard Law, Archbishop of Boston.

The Commission proceeded to its task by organizing a working secretariat, served by the offices of the Congregation for the Doctrine of the Faith; and by appointment of a group of some 40

60

consultors worldwide, among whom are the Americans Bishop Donald Wuerl of Pittsburgh and Fr. Francis Kelly of this Association (NCEA).

The Commission further decided to ask a committee of bishops to write the catechism. There are seven of us—Estepa of Spain's Military Vicariate; Honore, of Tours, France; Konstant, of Leeds, England; Maggiolini, of Como, Italy; Karlich, of Parana, Argentina; Medina, of Racagua, Chile; and myself. Austrian Dominican Father Christoph Schonborn, O.P., professor of theology at the University of Fribourg, Switzerland, serves as editorial secretary of the drafting committee.

The choice of a drafting committee composed of bishops may seem unusual until one reflects on the primary audience envisioned for the catechism; as Cardinal Ratzinger told the 1987 Synod,

> This catechism is directed to those who have the task of composing and/or approving the national and/or diocesan catechisms. It is destined, therefore, especially for the bishops, insofar as they are doctors of the faith: to them this catechism is offered as an instrument for performing their prophetic office among the people of God, which is their own and which they cannot abdicate.

In this report the Cardinal also expressed the hope that the text might be presented to the 1990 Synod, and be ready for publication, after papal approval, on the occasion of the 25th anniversary of the Second Vatican Council. It is now clear that this time-line was too optimistic. While Cardinal Ratzinger will no doubt give an updated report on the project at this fall's Synod, any realistic new target date will have to await the results of the consultation of the world's bishops currently underway.

In the light of the purpose of the catechisms just referred to, it would be wrong to underestimate the importance of the consultation process. This process is directed to each bishop individually, as a doctor of the faith; it is also designed to elicit a response from each episcopal conference, with the idea that the conference will best be able to arrange for the input of catechetical institutes and theological faculties and others whose expertise in catechetical work will be helpful to the project. Archbishop Oscar Lipscomb has been appointed Chairman of an *ad hoc* committee to prepare an evaluation on behalf of the National Conference of Catholic Bishops.

Some bishops have told me they approach the task with some foreboding, claiming no personal expertise in matters catechetical. I have offered them my personal opinion: catechetical expertise will be offered through the episcopal conferences and individual consultants; but it is also important that *you* as a bishop assess and evaluate this project from your own perspective as a teacher of the faith. This input is indispensable for the next step of the Commission's work, because the catechism is designed primarily as an instrument for the bishops' catechetical mission.

It is only to be expected, to be sure, that the period of consultation will also be a time of public questioning and critique. In outlining the background and genesis of the project for a catechism for the universal Church, I hope I have provided some focus for what will be useful in an evaluation of the project. There is no hidden agenda, other than a concern for the accurate transmission of the faith to future generations of Catholics.

I suppose there are some who would question the very idea of a faith which has a message or content. Discussion with people who have *that* concern may well be necessary, but the catechism we are discussing here can perhaps be forgiven if it *presumes* that sound catechesis necessarily involves the handing on of a saving *truth*.

Cardinal Basil Hume summed up the classic Catholic position at the 1977 Synod on catechetics:

> Doctrine without the experience of Christian living is sterile, and any attempt to live as a Christian without attention to doctrine will lead to confusion. Doctrine is best learned within the experience of Christian living and Christian living must be inspired by and rooted in authentic Christian doctrine. Doctrine as the intellectual gateway to thinking about the mysteries of faith is an important aspect of a total formation that should lead to a commitment of the whole person to the person of Christ. A true catechesis will both inform the mind and effect a radical transformation—a deeper turning toward God— in those catechized.

In a similar vein, our Holy Father, in his first address to the Catechism Commission, emphasized the importance of the catechism as a tool for a complete catechesis:

> Certainly the catechism is not catechesis, but only a means or an instrument of it (*Catechesi Tradendae*, 28). In fact, while the catechism is a compendium of the doctrine of the Church, catechesis, "being that ecclesial action which leads the community and individual Christians to maturity in the faith," (GCD, 21) transmits this doctrine—with methods adapted to the age—so that the Christian truth may become, with the grace of the Holy Spirit, the life of the believers. Yet, the importance of the catechism in catechesis is

great, as is amply demonstrated in the Church's experience of many centuries. In effect, even if the thing we call a "catechism," as we understand it today, came into common use only in the time of the Reformation, its essence as a fundamental structure for the transmission of the faith is as old as the catechumenate, one could even say as old as the Church and, in its substance, it is unrenounceable.

One of the early decisions made by the Catechism Commission set the structure of the catechism. After reviewing possible format and style, the Commission members decided in favor of the classical catechism structure of Creed, Sacrament and Commandment, with an additional section on Prayer. Thus the plan of this catechism is based on the great tradition of the catechisms both of the Protestant Reformation (for example, Martin Luther's), and of the Catholic Reformation of the 16th century. The exposition of the faith us structured around four pillars: the Apostles' Creed for the faith we profess, the Sacraments for the faith we celebrate, the Commandments for the faith we live out in witness, and the "Our Father" as an epilogue. The text is preceded by a general introduction which examines the nature of faith—what it means to say "I believe."

The Commission further decided that in addition to the text of the catechism a glossary should be prepared. As Cardinal Ratzinger indicated in his remarks to the 1987 Synod, there were two reasons which prompted the inclusion of a glossary: easier access to the topics of the catechism, and the development of a common, fundamental basic language in catechetical use.

The catechism also contains a series of brief, summary texts whose purpose is to convey the essential teaching in a condensed formula. These "in brief" texts provide some suggestions for the comprehensive, memorable formulae for local adaptation.

In his 1989 address to the members of the Catechism Commission and drafting committee, Pope John Paul indicated that "the Church feels the necessity and urgency of a synthetic and clear exposition of the essential and fundamental contents of Catholic faith and morality—an exposition which takes into account the Second Vatican Council." The purpose of the catechism, therefore. by definition is a clear and comprehensive presentation of the doctrine of the faith of the Catholic Church. It is clearly not its intention to supply the adaptations demanded by inculturation of the Christian faith, nor to propose catechetical methodology, not to substitute for

catechisms on the national, regional or diocesan level, not to engage in theological discussion or speculation.

Given the catechism's structure and purpose, what sort of evaluation during this consultation period would seem most appropriate? In sending out this project to the bishops, the Commission suggested that their recommendations will enable it to "complete what is lacking, to abbreviate what may be too detailed, and to unify the style and the presentation."

I have no doubt that the many criticisms and suggestions made will genuinely improve this working draft, and I am quite confident that I speak for all of the members of the drafting committee and the Commission in saying this. The editorial secretary has already made plans to ensure that every suggestion will be taken into account and be able to be evaluated by the committee.

Rather than address myself to specific criticisms, I think it would be more to the point for me to offer some comments of a more general nature about the evaluation of the catechism draft.

In the first place, it is important not to be distracted by the name "Universal Catechism." This is a shorthand term for the actual title of the project—"A Catechism for the Universal Church." The distinction is subtle, but important. By "universal catechism" some people are led to suppose a book to be placed in the hands of every Catholic or Catholic-to-be in the world. I think it should be clear from all I have documented above, however, that this compendium or catechism is an instrument for catechists, publishers, priests—and especially bishops—to use in preparing suitable catechetical materials for the needs of the various people to whom they must minister. Hence the title "universal catechism" may be misleading, without proper explanation. It is *not* intended as the only, world-wide catechism; it *is* a resource which will be used as a "point of reference" by which any catechetical material can be judged for the soundness and comprehensiveness of its approach. As a result, it will supply a measure, a "canon" or rule, which has been lacking in contemporary catechetics in regard to the content of catechesis.

Already in 1986 Pope John Paul addressed the issue in these terms, in his remarks to the new Catechism Commission:

> The catechism which you are called to plan is situated within the Church's great tradition, not as a substitute for diocesan or national catechisms, but as a "point of reference" for them. It is not meant to be, therefore, an instrument of flat "uniformity," but an important aid to guarantee the "unity

in the faith" that is an essential dimension of that unity of the Church which "springs from the unity of the Father, of the Son and of the Holy Spirit" (St. Cyprian, *On the Lord's Prayer*).

In stressing unity of faith, but not uniformity in expression, the Holy Father's statement suggests that we reflect carefully on the popular correlative concept: pluralism of faith or plurality of expression. While plurality is required by the very nature of giving expression to the teachings of the faith, we could probably all cite examples of a "pluralism of faith expressions" (meaning doctrinal diversity or division) which have not been clearly distinguished from legitimate plurality in catechetical materials.

Another important point for consideration is how the catechism will relate to the teachings of Vatican II. In his July 1989 address to the Catechism Commission and drafting committee, Pope John Paul quoted the remark of Pope Paul VI that the Second Vatican Council is "the great catechism of our times." In this group of publishers I am sure it will be no surprise to say that integrating the teachings of Vatican II with the patrimony of our faith tradition is more difficult than it would seem at first.

Vatican II responded to the challenge of our age—it was a Council self-consciously focused on the concept of Church. But the vast output of the Council—like any Council—did not pretend to present an exhaustive overview of the contents of the Catholic Christian faith. It presumed the heritage of Chalcedon's treatment of Christology and of Trent's sacramental theology in addressing itself to themes related to the Church in today's world. The task of integrating the insights and conclusions of Vatican II into the heritage of a living tradition of faith is a task which has confronted those of us called to draft a new catechism in the line of Vatican II's teaching. It is a task which is both important and necessary for the Church in our day.

Conscious of this task, our Holy Father already charged the new Catechism Commission to a special sensitivity in this area when he said:

> As is natural, this project of a catechism, in its turn, will have to have as a constant point of reference the teachings of the Second Vatican Council, considered in their continuity and complementarity with all the preceding magisterium of the Church. This is a fundamental necessity so that the catechism, in due respect for the hierarchy of Christian truths, will be truly "complete," and may become thereby a valid instrument for a catechesis that "seeks to adapt its teaching to the capacity of those who receive it, but

not attribute itself the right to conceal or to suppress a part of the truth that God Himself wanted to communicate."

From the earliest discussions of catechetical teaching in the light of Vatican II, it has been a point of insistence that contemporary catechesis—including catechisms—be sensitive to the biblical and liturgical emphases of the Council. The present draft not only fulfills this demand, but presents to the reader an extraordinarily rich insight into the teachings of the Fathers of the Eastern Churches shows how we can learn to "breathe with both lungs," in the graphic phrase of Pope John Paul II.

Perhaps a final word about catechisms and textbooks would be appropriate. I have little doubt that some will criticize the universal catechism because it does not conform to standards of contemporary religious education textbooks. Many of you will remember, no doubt, a time a couple of decades ago when religious education textbooks were judged and criticized by the standards of catechisms.

The catechism is not the same thing as a textbooks. It is a comprehensive statement of doctrine, which should guide the formulation of textbooks, with their presentation of doctrine in a manner adapted to the pace of learning and age levels, with appropriate commentary and context.

At the same time, I want to say that this catechism should not too soon be consigned to a shadowy life on the shelf in a reference library. I personally have no doubt that it will serve as a major resource—even a text—in the preparation of ministers—from priests to catechists—who will be called to hand on the faith.

Once again quoting Father Berard Marthaler,

> It has been said that the most significant action taken by the Extraordinary Synod of Bishops commemorating the 20th anniversary of the Second Vatican Council was its recommendation that a "catechism or compendium of all Catholic doctrine regarding both faith and morals be composed..." If it sees the light of day and if it is well done, such a compendium—as its advocates expect—will shape the mind of the Church for decades, perhaps centuries, to come.

While prophecies are always risky, I can certainly agree with Father Marthaler that the project is a very important one, and I will do my best to see that "it is indeed well done." Even so, once the catechism has been approved by the Holy Father and published, its success will depend upon people like you. If bishops, religious educators and publishers begin a process of dialogue and collabo-

ration about the catechism and its integration into modern catechetics, it can be the opening of another window for the Holy Spirit like the famous window that Pope John XXIII threw open in calling the Second Vatican Council.

In our country for the past two generations and more, religious publishers have done a unique service for the catechetical work of the Church. The publication of the universal catechism will mark an important new moment in our catechetical efforts in the post-Conciliar Church, and it is a time for a renewed sense of collaboration. Through the process of the consultation on the universal catechism, and the foreseen implementation of it when it is published, the bishops—individually and as a conference of bishops—will necessarily become more interested in and attentive to the process and content of catechesis. To approach this new period in a spirit of cooperation, calling on the talents of our best resources in religious education and publishing, I am sure that together we will be able to accomplish a great service for the Church of future generations in this country, and indeed throughout the world, by giving them the best possible tools to assist them in knowing what it means to profess, to celebrate, and to live out our Catholic faith.

RESPONSE

Mr. James DeBoy, Jr.

Director of Religious Education
Archdiocese of Baltimore, MD
(excerpts)

It is both an affirming and a humbling experience this evening to stand before you to offer some reflections and reactions to the excellent report given by Archbishop Levada on the first draft of the *Catechism for the Universal Church*. This document will have a very significant influence on the continuing development of catechetical ministry throughout the world as well as the production of catechisms and other catechetical materials.

I have a deep love for the Church. I have always been closely involved with the Church, and I have been a teacher and catechetical minister in the Church for 24 years. I also have a deep respect for the importance of the publication of a Catechism for the Universal Church and the tremendous amount of work that Archbishop Levada and the commission have done in producing this first draft. But I also admit to some rather strong disappointment in several aspects relating to this first draft of the document. I want to express my concerns in the context of the deep love I have for the Church and the respect for all the work that is involved in this effort.

The crucial principle was articulated centuries ago by the outstanding teacher and doctor of the Church, Thomas Aquinas, who stated: "Whatever is received, is received in the manner of the receiver." (*Sum. The.* I, q.75, art. 5) A foundational and essential question arises, "How can this document be presented so that it will engender the most receptive response on the part of those who will receive it?

Who is the intended audience of the document?

(It is) intended first of all for Bishops... If this is the case, is the extensive length of the document appropriate? Can it not be presumed that Bishops already have an adequate level of theological understanding that a document of such length would not be necessary?

The pervasive use of exclusive language such as "men" and "man" and "mankind" will be a major obstacle for the positive reception of this document by very many people in the United States.

Is the title of the document appropriate?

The title used on each page of the document is "Catechism for the Universal Church." Over the centuries, the term "catechism" has come to be understood as a printed book that is placed in the hands of learners... Given the intended audience of the document (primarily bishops), it would seem that "catechism" is not the appropriate title...

Also the number of "essential components" needs to be significantly fewer.

If the document is *not* intended to be placed in the hands of learners, even adult learners, then the title using the word "catechism" will be confusing. The terms, "compendium of teaching" or "catechetical resource guide" would be preferable to the use of the term "catechism."

Is the document an accurate reflection of its stated purpose?

...as an "organic and synthetic exposition of the essential and fundamental topics of catholic doctrine concerning faith and morals."

I strongly suggest that serious consideration be given to restructuring the document according to a minor revision of the four purposes or components of catechesis that have been identified by the bishops of the United States (cf. *NCD* nos. 213, 215 and 228 where these same activities are called "the fourfold dimensions of Catholic education"). I suggest a fourfold structure with the titles: The Fundamental Message, The Reality of Community, Celebration in Prayer and Worship, Christian Living and Service.

Regarding the presentation of the Church's moral teaching, the structure in the document restricts the reader from seeing the development of the teaching in its fullness. By using the structure

of the Ten Commandments as a way of organizing the moral teachings, it is difficult to see that one's belief in Jesus is central in a person's response to life issues. How can the Ten Commandments forcefully present the power and challenge of the clear and demanding teachings of the Lord Jesus: "You have heard...(Mt. 5:41) This is my commandment: love one another as I have loved you. There is no greater love than this; to lay down one's life for one's friends." (Jn. 15:12-13)

To insert these rich moral teachings of Jesus into the format of the Ten Commandments seems to be putting "new wine into old skins." Jesus himself stated "I give you a *new* commandment: love one another just as I have loved you" (Jn. 13:34), and he made this the criteria for recognizing those who would be his disciples: "This is how all will know you for my disciples: your love for one another" (Jn. 13:35).

I suggest this major revision in the structure so that the rich and vibrant teaching of Jesus can be put forth in such a way that those who hear it can also resound the words: "Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?" (Lk. 24:32)

I believe that the document needs some significant revision if it will be of maximum assistance to bishops and those who will be involved in the important task of preparing and publishing catechetical materials.

1. Because of its length, there are so many concepts with no clear distinction between those concepts which are essential and central to the presentation and understanding of our Catholic faith and those concepts which are important bust not as central.

2. There will need to be a selection of concepts according to the ability of the learner to understand them. This concern... was clearly stated by the Second Vatican Council: "In imparting this instruction the teachers must observe an order and method suited not only to the matter in hand but also to the character, the ability, the age and the life-style of their audience" *Decree on Bishops in the Church*, 14).

3. If catechesis is to be done in accord with the "character, the ability, the age and the life-style" of the audience, it has to be expressed in a *language* that is clear and understandable to those being catechized. In its present form, the document offers a

language that is quite technical, often presuming a particular philosophical background and clearly not intended for children, nor adolescents, nor ordinary adults.

An additional point: Canon 773 states:

> There is a proper and serious duty, especially on the part of pastors of souls, to provide for the catechesis of the Christian people so that the faith of the faithful becomes living, explicit and productive *through* formation in doctrine and the experience of Christian living (emphasis added).

Formation in doctrine is not an end in itself. Rather, formation in doctrine, along with the experience of Christian living, is a *means* to an end, which is faith that is living, explicit and productive. Faith does not exist in books—faith exists in people. Obviously, a catechism is not able to develop this reality of the experience of Christian living, but a catechism, or compendium of teachings, needs to affirm this reality and assist its development through its language, format and structure.

Moreover, such a tool is not the most critical need in nurturing faith that is "living, explicit and productive." Such a faith must exist in committed adults who gather to form vibrant communities who visible live in accord with the mission and ministries given us by Jesus. To achieve such communities, there need to be faith-filled *catechists* who proclaim in word and life what their faith means to them and can mean to others. "The work of the catechist must be considered of greater importance than the selection of texts and other tools" (*GCD*, 71).

I suggest that such a resource will be able to achieve its full potential usefulness only if it is shorter, simpler, with language that is more coherent, appealing, inclusive and less ponderous, and restructured to provide a format that will promote and assist an "organic and synthetic exposition of the essential and fundamental topics of catholic doctrine concerning faith and morals."

The document also needs to include very clear instructions about its intended audience and how it will be used with strong emphasis on the need for carefully prepared catechists and equally strong emphasis to be sensitive to "the character, the ability, the age and the life-style" of those who participate in catechesis as children, youth and especially adults.

I have been privileged to share these reflections with you this evening. I offer them to stimulate your own reflection on this important document and to urge your own suggestions for

enhancing the document so that it can achieve its fullest potential as a rich and influential catechetical resource for the Church throughout the world.

SEVENTH PRESENTATION

CATECHESIS FOR A MULTICULTURAL CHURCH:

A Black Perspective

Sr. Eva Marie Lumas
Diocese of Oakland, CA

I.

An Understanding of Catechesis for a Multi-cultural Church

Dr. Toinette Eugene defines catechesis for the Black community as "a ministry of the Word that retells and relates the Story of God, the Story of the Catholic Faith and the Story of the people—Black people" (*Tell It Like It Is*, 1986). In the context of multi-culturalism, I would *define* catechesis for a multi-cultural church as a ministry of the Word that retells and relates the Story of God, the Story of the Catholic faith and the Story of God's people such that the essential beliefs and values of the Catholic faith community may

be passed on, nurtured and sustained within the spiritual legacies God has bestowed on His human creation.

Apropos to this, the *goal* of catechesis is to enable each person and every people to rise to their full stature as an image and likeness of God by "countering the effects of cultural exclusion, distortion, falsification and suppression" (*The Portland Studies*, Dr. Asa Hilliard) that continues to divide the peoples of the world.

Any *methodological approaches* would have as their guiding principle the desire to engage people in a process that is prayerful, participative and communal which calls them to embrace the reality of God; the essence of the Catholic faith; the richness of their own humanity (with its spiritual and existential entities); and, to befriend other persons believing that they too are endowed with the dignity and worth of being divinely created persons.

II. Some Observations Regarding the Current Practice of a Multi-Cultural Catechesis

A. There is a heavy concentration on human and cultural similarities with insufficient attention given to cultural differences.

- Our similarities are not what causes us problems in the cross-cultural arenas of Life!
- Concentrating on similarities does not educate people to deal with cultural differences—it just ignores it—e.g. A current catechetical text proposes the following in one of their Lesson plans:
- Theme: The Promised Land
- Symbol: The Statue of Liberty—Life Experience drawn on: European Immigrants'—Faith reality being taught: Trusting God to lead His people to the promised land as He promised to do
- Biblical story used to illustrate: Abraham and Sarah's faithfulness to the Lord
- Application to contemporary life: We have to put our trust in God to lead us. We have to put God first in our lives.

The Lesson plan makes some basic assumptions about the

Learners:

- Statue of Liberty is of equal importance as a symbol of hope for all people presently living in America
- Everyone who came to America came looking for "the promised land"
- Everyone came to America as a deliberate response to the call of God
- Abraham and Sarah are role models to be revered by everyone

The Lesson plan ignores the history of many people—especially those who did not come to America voluntarily.

The symbol speaks to many people of color of "the ideal America" rather than "the real America"

The Legacy wrought by European immigrants is not shared by people whose ancestors encountered slavery, broken treaties or territorial conquests

It would make more sense to speak of ways that God used Abraham and Sarah in spite of their exploitation of the Cushite Hagar and her son Ishmael (who are not mentioned in the lesson at all).

Some people of color regard America as the Land of our exile, not the land of promise.

What if the Lesson plan were to be re-written with awareness of the cultural pluralities that member the Roman Catholic Church:

- Symbols: Statue of Liberty and the North Star (slaves followed the star to freedom)
- Life experiences: European immigrants and the underground railroad
- Application to contemporary life: Discuss the ways that a variety of people have shown their ability to trust God's providence whether
  —on Ellis Island
  —in slave quarters
  —on reservations
  —in World War II internment camps
  —in squalor below the Rio Grande

Sr. Francesca Thompson taught an important lesson about this when she said, "If you lived in the big house and I lived in the slave quarter, we had different views of the plantation."

Why not teach every child to recite and pray Margaret Walker's

poem,

> We have been believers...
>
> Believing in the conjure of the faithful and the humble and the pure. Neither the slavers' whip, nor the lynchers' rope nor the bayonet could kill our Black belief.
>
> In our hunger we beheld a welcome table and in our nakedness the glory of a long white robe. We have been believers in a new Jerusalem (in *The Poetry of the Negro*, 1949.)

B. The lived reality of Blacks is often distorted, contrived or omitted completely in current catechetical texts.

Obviously the historical and lived reality of Blacks was not represented in the lesson plan as it was printed.

But, the lesson gives the catechists a distorted view of Abraham's relationship with his son Ishmael by saying that Abraham clung to the boy. In fact, he did love the boy as much as he did Isaac, but he did send Ishmael away at Sarah's request so that the child would not share Isaac's inheritance. The lesson distorts Abraham's relationship with Ishmael.

Catechists are also told in the preparatory section that Abraham married Hagar. He did not. This is a falsification.

As a follow-up session ask the students to think of the ways that people have helped them to reach their "promised lands" or realize their dreams. I suggest that they sing Dionne Warwick's song: "That's What Friends Are For." This is a contrived concluding activity for the lesson as it has not spoken to Black life at all.

In still another follow-up session the students are to be told that Martin Luther King, Jr., was a man who trusted God even to "dying for the civil rights of Blacks." This is a falsification; Martin died in Memphis where he had gone to march for fair wages and benefits for people of all racial and cultural backgrounds. By then he had become one of the most ardent workers for economic justice and an end to the war in Viet Nam.

C. There is no Catholic text that adequately incorporates the cultural richness of people of color in content or method.

For the Black community in America that means that Blacks in 1100 parishes are using texts that do not include Black spirituality, the Black experience, Black history, Black values, popular religiosity, Black world-views, Black thought patterns or Black learning styles.

The implications are painfully clear: In effect Catholic catecheti-

cal publishers are telling the Black community either:

1. as long as we've been with you, we do not know you, or
2. your spiritual sojourn is not worth writing about and sharing with the larger Catholic community.

D. Several people have mentioned that "all Blacks are not the same." True. But, we have enough recurring interests and characteristics to be known as "Blacks." Our differences are for us to negotiate. And, our differences do not make it impossible for publishers to lift-up and address the realities of our lives. No, it can't be done in one lesson plan, but it can be done in a series.

III. Hopes for the Future.

A. Real cross-cultural collaboration between innovative scholars and catechetical practitioners in the writing of texts so that each culture sees themselves and learns the richness of others.

B. Writers of major catechetical texts need to allow themselves to be taught by people of color, e.g. Imani Program in New Orleans, MACC in Texas, etc.

C. Publishers network among each other and with existing organizations to create series (e.g., Institute for Black Catholic Studies, MACC, American Indian Curricula Development Program, etc.).

D. Need to develop texts and other materials on two levels:

1. Culturally specific (i.e., for the Black community)
2. Cross-cultural

EIGHTH PRESENTATION

A Panel of Catechetical Publishers

THE CHALLENGES THAT FACE US

Irene Murphy

Benziger Publishing Company
Plymouth, MA

Reflections

I stood at the gateway of the 21st century and what did I see?
A long row of documents saying "Read Me"
A papal nuncio revealing one word—"Contemplation"
Diocesan Directors writing guidelines
Publishers producing books and materials
A tired personnel attempting to teach
People-Concerns of money, time, age and effort
Research studies with thousands of statistics
Bishops burdened with committee upon committee
National offices producing study after study
And Jesus said:
Fear not little flock... do not be anxious
It is I... Be not afraid...
If you have faith... all things are possible...
I stood at the gateway of the 21st century and what did I hear?
Cries of religious illiteracy and atheistic literacy

Songs of sad lamentation—"How do we make disciples?"
Strict words for catechist/adult training
Words to define doctrinal soundness/living liturgy
Longing for role-models perfected *here*
Definitions of hierarchical truths
Discussion of multi-cultural/multi-family needs
Blending of Education in Sexuality and Religious Education
And Jesus said:
I clothe the birds... and the lilies of the field...
Will I not do the same for you?
Go into the whole world and preach the Gospel to all people
I will give you a guideline... Love one another as I have loved you
I will give you a document... This is my body given for you...
I will give you a catechism... A new commandment I give you:
Love One Another.
I stood at the Gateway of the 21st Century and what did I do?
I advanced with courage, confidence and compassion
I put on the Lord Jesus Christ
I put aside time to pray, time to fast, time for peace
I told stories of the richness of tradition
I encouraged the catechist/teacher to be faithful to Jesus
I dreamed of catechetical guidelines blending into a way of life
I dared to ask others to become saints,
to walk the journey with me
I challenged the culture of time with the belief of faith witness
I struggled with the mystery of life
And Jesus said:
I am the way, the truth and the life.
You are the salt of the earth...
You are the light of the world.
I am with you always even to the end of the world.

NINTH PRESENTATION

Sr. Christine Robert Rimmele, F.S.P.

Daughters of St. Paul Publishing Company
Jamaica Plains, MA

1. I found this gathering a great source of encouragement to me as a woman religious and as a publisher. In listening to each of you, that we share the same goals, the same Gospel "torment" to make Jesus come alive for and in those we serve. This symposium has been an invaluable forum for direct communication among the bishops, publishers and DREs. It has tremendous possibility to build mutual trust and understanding. Our harvest field is so vast and so varied a "mosaic" that there is room and need for all of us.

2. Issues Clarified. I was happy to see treated the necessity of better teacher preparation. This is also a major concern among the teachers themselves. We as publishers are committed to producing teacher's manuals which are rich in formative and informative material presented in an eminently clear and understandable style.

Another issue is the inseparability of "orthodoxy" and "orthopraxis." A "faith" which makes no difference in how one lives is really no faith at all.

The issue of multi-cultural treatments of content was another important topic. This is vital to catechesis today. If the Gospel is presented in the person's own context, the door to the Good News is more likely to be opened immediately. If not, that precious teachable moment of initial contact may be lost. The multi-cultural reality of the Church must be faced and dealt with in our texts if we are to reach the hearts and lives of those we serve. According to some recent statistics, whites make up only 19% of the world publication. By the year 2000, this will have dropped to 15%. We

cannot ignore this fact.

3. The challenges I take with me as an editor, publisher and evangelizer:

To inspire and enthuse catechists. We must set them on fire so they can spread this fire to their students. "You can't have fire in the pews if you've got ice in the pulpit!"

Another challenge is adult evangelization. Mary Dalton brought up the important point that we cannot solve adult problems by putting their issues in children's curriculum. So then, how do we reach the parents, young adults, people outside the range of our current religion program?

Alternative models for PSR. I would hope for some workable formats to be piloted which would maximize student participation and exposure to the message.

As publishers we will be re-thinking the structures in our junior high religious education material, emphasizing the special psychological and developmental needs of these students. We are also seeking to answer the need for a first penance/Communion preparation program geared to older children.

4. Finally, the convictions I would wish to share with Diocesan Personnel:

Evangelization Programs in your diocese will be a vital link to reaching those people now "out of reach." Few things are more effective than a one-on-one visit from someone who believes the Message enough to go out and tell others about it. Reach out to those beyond the walls of your parish church or hall. They will accept you; they are waiting for a hint that the Church cares about their receiving the Good News, Many other denominations cite personal visitation as the single most effective tool for growth.

Conversion is the goal of instruction. The RCIA program was mentioned as a model for catechesis. In a sense however, PSR and Catholic school religion programs have a more difficult task. RCIA candidates come already in a mode of conversion, of turning to Christ; they eagerly accept the instructions for the sacraments of initiation. Our students, on the other hand, have already received the sacraments, but many times are not fully converted to Jesus. Before all else, we must open up those we serve to a living relationship with God.

Lastly, I simply ask: can anything be done in our dioceses to

address the "24 hours per year, 9 days per lifetime" limit to religious education, which was so well noted by Sr. Lourdes?

I want to thank each of you for the many ways you've enriched my "world view" of catechesis in America today.

TENTH PRESENTATION

Mr. Michael Raffio

Tabor Publishing Company
Allen, TX

We have heard that Catholic School enrollment is down three million students and yet we hear bishops pledge that they will never close a school. We hear of extraordinary efforts being made to keep under-enrolled schools open. The value of Catholic Education is strongly supported by all of us, yet do the statistics not force us to take a closer look at our system?

In light of the personnel problems encountered in religious education, it seems possible that the finances used to keep some schools open could be redirected to more urgent causes (eg. scholarships for DREs, just salary increases, catechist incentives, etc.). While not condemning Catholic schools, it seems evident that both fiscal responsibility and the tremendous numbers of Catholic students attending public schools compel us to re-evaluate how we are going to provide quality religious education for all our children.

The shortage of qualified DREs in the United States is at the critical stage. The advances and innovations of the last 25 years will come to a screeching halt in religious education, not because of the Universal Catechism (as some fear) but because our DREs will not be competent to evaluate methods, content, liturgical integrity, etc. They will not be able to do Adult Education, plan liturgy. They won't understand the books our authors write.

If a school principal left the job and the pastor announced that the principal's secretary would be taking over the position, there would be an uproar from parents, the diocesan office, other parishes and the bishop himself. Yet, it happens in parishes when

the DRE leaves and it is happening today, as we speak, in some parish somewhere. We all have a stake in the profession of the DRE and the proper training of DREs. Diocesan offices recruit their staffs from among the DRE ranks. Publishers recruit from both the diocesan and parish level. Look through our companies and you will find former DREs in all kinds of positions—sales, marketing, editorial, authorship. Who will fill these positions when there are no professional DREs left?

Another critical issue that we must deal with concerns parents. Recently, I attended an optional parents meeting (on Family Life at my son's Catholic School. There were seven parents present from a school population of 300. It is not popular to say this in public, but the fact is that many Catholic parents (inclusive of public and Catholic school parents) just don't care about Church, religion, faith. We, the Church, have lost our relevance and our credibility with them.

We must provide options for parents. There has got to be a way into the Catholic home (other than EWTN). We've got to get them excited and inspired. We mustn't scare them off. They need to know that the Church is relevant in their daily lives. Even more, they need to know that God is present in their daily lives. We have GOOD news to tell. Let's help them to hear it and to know how easily they can share it with their children. Let me share an example from my own life as a father of two. One October day driving in the Pocono Mountains of Pennsylvania and soaking up all the gorgeous colors of the autumn leaves, I decided to put my theology degree to work. So I said to my six-year old, Gregory, "You know, Greg, when I see the trees in the Fall, it makes me think that God must have just gotten a new box of 64 Crayola crayons and just went crazy coloring in leaves." Gregory was not impressed and asked his mother for something to drink. Three days later, I was driving Greg and a friend to a pumpkin farm when I heard this coming from the back seat from my son to his friend, "Hey, Mike, don't the trees look like God colored them in with lots of crayons?"

Unity is another topic we've discussed a lot—mostly unity of belief. But what about the unity of people. We heard the term "lonely catechist." This is a sad term and yet it is true. We have catechists working very hard for years and years with no sense of

community, no understanding of how their ministry fits into the parish. They each think that they're alone. In addition, we fragment ourselves—the bishop or the diocesan office says one thing and the pastor does the opposite. The religious education program does one thing, the school does the opposite. How can we expect people to understand us or to join us?

Finally, I'd like to say that there is hope. I've been looking around this room for a couple of days and I've seen some of the most dedicated and devoted people I've ever known. In my travels among dioceses and parishes and schools, the same is true. I believe that we all believe in what we do, and we can make a difference. I'm proud to be part of Catholic Education.

APPENDIX

The following mailgram was sent to His Holiness, Pope John Paul II, at the completion of the Symposium:

His Holiness
John Paul II
00120 Vatican City State (ITALY)

Most Holy Father,

Diocesan catechetical leaders and catechetical publishing company representatives, gathered for three days to commemorate the tenth anniversary of *Catechesi Tradendae*, send to Your Holiness deepest appreciation for your leadership, vision and support and promise our prayer for God's abundant blessings on your worldwide ministry.

Respectfully yours,

Reverend Francis D. Kelly
Executive Director
Department of Religious Education
National Catholic Educational a\Association
1077 30th St., NW
Washington, DC 20007 USA

Response to the mailgram:

SECRETARIAT OF STATE
From the Vatican, March 5, 1990
First Section—General Affairs
No. 257.515

Dear Father Kelly,

The Holy Father has received the kind message which you sent to him on behalf of the Diocesan Catechetical Leaders and Catechetical Publishing Company Representatives. He is grateful for your thoughtful gesture and invokes upon you grace and peace in our Lord Jesus Christ.

His Holiness also direct me to convey to all of you his Apostolic Blessing.

Sincerely yours in Christ,

Archbishop Giovanni Re
Sostituto
Secretariat of State

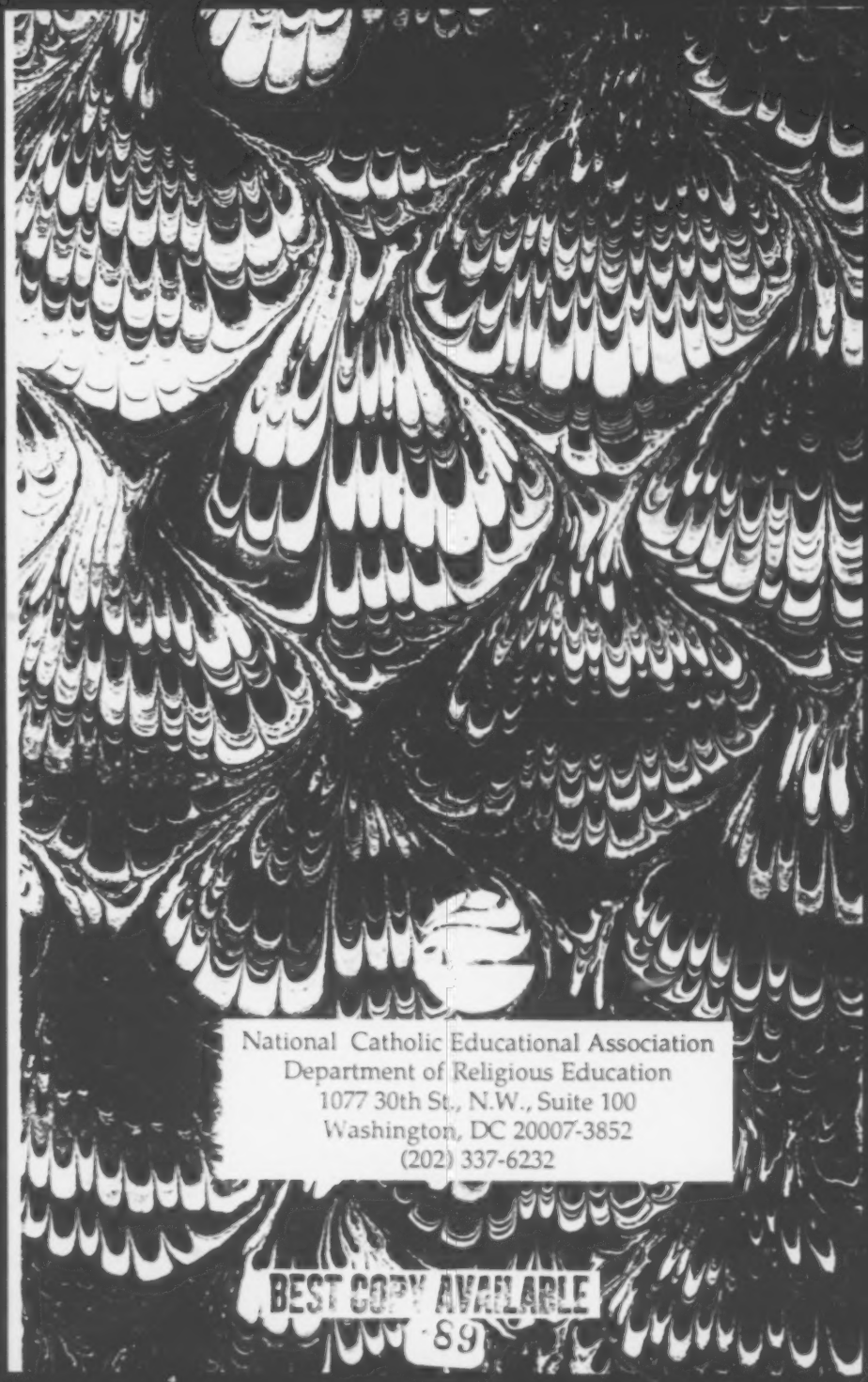
The Reverend Francis D. Kelly
Executive Director
Dept. of Religious Education
National Catholic Educational Association.
1077 30th Street, N.W.
Washington, DC 20007

87

END NOTES

The following references are for *The Cathecism for the Universal Church*, by Archbishop William J. Levada

1. Avery Dulles, S. J., *The Reshaping of Catholicism*, San Francisco: Harper and Row, 1988, p. 205.
2. Bernard Law, in: *Origins*, Vol. 15, no. 27 (December 19, 1985), p. 443.
3. Berard Marthaler, "The Synod and the Catechism," in *Concilium: Synod 1985—An Evaluation*, G. Alberigo and J. Provost, eds., p. 91. For the historical overview I am indebted to Marthaler's article.
4. The Extraordinary Synod of Bishops, *Final Report*, I, B. a, 4.
4. Marthaler, p. 97.
6. *Ibid*.
7. John Paul II, Closing Address at the 1985 Synod of Bishops, no. 6.
8. Members of the Catechism Commission: Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Evangelization of Peoples; Cardinal William Baum, Prefect of the Congregation for ducation; Cardinal D. Simon Lourdusamy, Prefect of the Congregation for the Eastern Churches; Cardinal Antonio Innocenti, Prefect of the Congregation for the Clergy; Cardinal Bernard Law, Archbishop of Boston; Archbishop Jan Schotte, General Secretary of the Synod of Bishops; Archbishop Henry S. D'Souza, of Calcutta, India; Archbishop Jerzy Stroba, of Poznan, Poland; Coadjutor Archbishop Isidore de Souza, of Cotonou, Benin; Archbishop Neophytos Edelby, of Alep (Greek Melchite); Bishop Felipe Benitez, A., of Villarica, Paraquay.
9. Joseph Ratzinger, in *Origins*, Vol. 17, no. 21 (November 5, 1987), p. 381.
10. Basil Hume, in *Origins*, vol. 7, no. 17 (October 13, 1977), p. 263.
11. John Paul II, in *Origins*, vol. 16, no. 26 (December 11, 1986), p. 487.
12. *L'Osservatore Romano*, February 8, 1989, p. 5.
13. John Paul II, In *Origins*, vol. 16, p. 487.
14. John Paul II, in *L'Osservatore Romano*, February 8, 1989, p 5.
15. John Paul II, In *Origins*, vol. 16, p. 487.
16. Marthaler, p. 91.



National Catholic Educational Association
Department of Religious Education
1077 30th St., N.W., Suite 100
Washington, DC 20007-3852
(202) 337-6232

BEST COPY AVAILABLE